

**THE LAYMEN'S FOREIGN
MISSIONS INQUIRY**

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**Personnel and
Activities**

Volume V of the

THE FACT-FINDING

New



Institute of Social and Political Studies

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of the Report of
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ALBERT L. SCOTT, Chairman

THE LAYMEN'S FOREIGN MISSIONS INQUIRY

REPORT OF THE FACT-FINDING COMMISSION

VOLUME V

PERSONNEL AND HOME BASE ACTIVITIES

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MISSIONS INQUIRY

Personnel and Home Base Activities

Volume V of the Report of
THE FACT-FINDING COMMISSION



Institute of Social and Religious Research

BV2063
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PRINTED IN THE UNITED STATES OF AMERICA

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**PERSONNEL AND HOME BASE
ACTIVITIES**

PROMOTING MISSIONS AT HOME

By OLIVER WENDELL HOLMES, III

I

FOREWORD

This is a descriptive survey of educational and promotional activities at the home base in support of foreign missions. Its chief intention is to give a picture of home base operations, and to call attention to some of the problems which are involved. Close study was made only of six mission boards participating in this Inquiry, namely, Methodist Episcopal, Northern Presbyterian, Northern Baptist, Congregational, Reformed Church in America (Dutch Reformed), and United Presbyterian. The report is divided into two major sections, the first dealing with missionary education and the second with direct promotional organization and methods.

The chief sources were the official reports of the educational, promotional and mission boards of the several denominations, and their promotional literature and magazines. This material was supplemented by interviews with board executives. It is to be regretted that so much of the material comes from headquarters sources instead of from the local churches. The resulting picture may be more what the boards are trying to do than what is actually done. Any more thorough study in the future should supplement this by starting with the local churches and by questionnaires and other methods in sample urban and rural areas to find out to what extent the denominational promotional program actually reaches the churches.

Use has been made of all data which the boards have themselves compiled and made public relating to the effectiveness of their program. Interviews and correspondence have frequently provided figures which are not printed. But most of such material is unsatisfactory. Because of constantly changing plans, methods and organization, also because of incomplete records, figures for any one denomination are comparable in point of time for only a few years at best. Because of different methods, records, and constituencies, comparisons between denominations are rarely valid. This makes any statistical analysis fragmentary. Results in missionary education are in any case difficult to measure in figures. And the final test of results in promotion is income. The analysis of income receipts is handled in another report.

The literature collected in the course of this survey is filed with the

Institute of Social and Religious Research. Pamphlets dealing with problems and methods are often important documents and reference to them is frequently made in parentheses or footnotes. Similarly, sample copies of the appeal literature, prepared for different ages and for different uses, are on hand, and the only way to estimate its value is to examine it. No impersonal standards for judging its effectiveness seemed possible.

It is scarcely necessary to halt at this point in order to emphasize the importance of the home base in foreign missions. It furnishes the life energy and most of the funds which makes missions effective. Many field problems would find an easy solution were the situation at the home base improved. Finally the aims and methods of missions on the field must be such as to command the moral and financial support of home churches and the life service of youth if the missionary enterprise is to survive.

I

MISSIONARY EDUCATION

The cultivation of the home field in the interest of foreign missions begins with missionary education. Indeed, this constitutes the cultivation proper, since canvasses and campaigns and all money-getting efforts, which shall be classified in this report as direct promotion, are rather a process of reaping. The line between the two is not distinct in practice. There is much of an educational nature in promotion literature and speeches, but missionary education is founded upon the proposition that promotion campaigns do not of themselves furnish the people with enough knowledge to create a sustained interest. Crops become thin unless something is put back into the soil. Unless promotion is always to mean frantic appeals to meet constantly recurring emergency situations relief must be sought through educating the people to an intelligent appreciation of mission work and to regular and systematic donations. So, at least, runs the apologetic of the missionary education workers. The present status of missionary education, as a background for promotion, should then, it seems, be our first interest in a report on the Home Base.

RELATION OF MISSIONARY EDUCATION TO PROMOTION AND TO RELIGIOUS EDUCATION

Missionary education began in the women's boards of foreign missions, and all during the nineteenth century it was almost exclusively a feminine interest. The regularity of giving in the women's boards began to attract attention and argued in favor of regular and systematic mission study. About the turn of the century there came a demand that mission study be extended to other ages, sexes, and organizations of the

church. The regular mission boards organized education departments. In 1900 the women's boards of foreign missions in five denominations united to form a Central Committee for the Study of Foreign Missions, which committee has since published textbooks and study materials for these and other women's boards. In 1902 the Young People's Missionary Movement, which became the present Missionary Education Movement, was organized, and it has since published textbooks and study materials for many of the regular mission boards and missionary education departments, supplementing the work of the Central Committee.

No matter how desirable and necessary this program of missionary education seemed to be, the mission boards soon found it difficult to carry it out effectively. For, to be effective the program must work through all the educational agencies of the church and serve all age-groups from beginners to adults. In the first place such a program, in the face of the needs of the field, was too expensive. Mission boards generally found it difficult to take care of each year by itself without allotting sums toward plans which looked but vaguely toward results in a future generation. Furthermore, were the foreign boards, working abroad and beset by problems there, going to have to educate the people at home as well? A definition of boundaries seemed necessary. Another difficulty was that in most denominations there were four mission boards, the regular foreign and regular home boards, and the women's foreign and women's home boards, each obliged to furnish its own material dealing with its own work, and to get it into the local churches through its own channels. This resulted in competition and waste on the part of the boards, and in overlapping and confusion in the local churches. Finally, all efforts of the mission boards were in addition to and independent of the regular religious education program and its channels of expression, when it seemed they might better be integrated with it, if possible.

These considerations have led to a gradual shift of the responsibility for missionary education from the mission boards to the education boards. This shift has been justified also by the argument that missionary education is an essential part of the entire program of religious education. It is that part which deals with Christianity as it expresses itself in service and all church members must be taught the challenges to such expression, feel the urge to it, and learn the channels through which it is made effective. Looked at in this light, missionary education is clearly the duty of the Church as a whole, and the mission boards should be relieved of direct responsibility for its support. Though the first-hand material must still come from the mission boards, the use of such material must be more and more through the regular channels of religious education. This conception of missionary education as a part of religious education must be kept in mind throughout this portion of the report, since it will explain much that might otherwise seem illogical and unnecessary. Particularly as one believes in the validity of the above, must one refrain

from measuring the efficiency of missionary education solely in terms of dollars and cents.

Missionary education has not been moved away from the mission boards and toward the education boards without suffering losses of a sort. Some mission board secretaries feel it has gotten too far away from those dealing with missionary problems. By the time the material has passed through several hands and been trimmed and refined so as to fit into the general educational program it has lost much of its freshness. Furthermore, some mission secretaries feel that missionary education is no longer in charge of those interested in missions primarily but of the "pedagogically minded." The latter retort that this emphasis is but a passing thing, necessary at first when missionary education is finding its place in the church's educational program.

These losses and gains must be balanced by every person for himself. They are difficult to measure for any brief survey. Each denomination seems to be working out a compromise of its own, and the compromise expresses itself chiefly in the position within the denominational set-up which the department of missionary education occupies. This position in turn dictates the agencies through which the department works and to a large degree also the nature of its program. The position and relationships of the headquarters departments for each of the denominations participating in this Inquiry will, therefore, be described as briefly as possible as a prelude to further consideration of the missionary education program.

THE DENOMINATIONAL DEPARTMENTS OF MISSIONARY EDUCATION

THEIR PLACE IN THE DENOMINATIONAL ORGANIZATION

Presbyterian (North)

In the reorganization of 1923, missionary education in this denomination was taken from the Boards of Foreign and National Missions and placed in a newly created department of missionary education in the Board of Christian Education. The mission boards were left with only the direct promotional work. Missionary education was henceforth supported financially by the Board of Christian Education, so that the mission boards do not consider it in calculating the cost of their promotion. To preserve the necessary coöperative relations with the mission boards there was established an advisory council, composed of representatives from all three boards, which council was to formulate the policies of the department and guide their execution.

Plans have now (1931) been approved for another reorganization which will take the department out of the Board of Christian Education and make it a semi-independent body standing in equal position with regard to the Board of Foreign Missions, Board of National Missions, and Board of Christian Education. It will be financed by all three boards in some ratio to be deter-

mined, instead of by the Board of Christian Education alone. There will probably be little difference in control, policies, or channels of work, however. This represents one form of compromise.

Baptist (North)

With the Northern Baptists transfer of responsibility for missionary education from the mission boards to the Board of Education took place in 1919 by authorization of the Northern Baptist Convention. It was intended that the Department of Religious Education, now under the American Baptist Publication Society in Philadelphia, should also be gradually transferred to this Board, but to date this has not been done, and the integration of the work of the two departments, missionary education and religious education, is therefore not as complete as in some other denominations. Missionary education in the Baptist denomination has, indeed, struck a rather independent course, creating its own channels and organization. There is no form of control over it by the mission boards, and no official avenue of relationship with the mission boards. Relations are cordial but completely independent. There is a close relationship with the Board of Missionary Cooperation, the general promotion board for all mission and benevolent work of the Baptist denomination.

Methodist Episcopal Church

The Methodists, in 1925, established their World Service Commission as a promotional agency for all seven of their benevolent boards, and placed the Department of Missionary Education in this commission. It is thus more closely related to the promotional organization than the departments of other large denominations studied, and it does a great deal of direct promotional work. At the same time it is very closely related to the Departments of Church Schools and Epworth League, in the Board of Education, its executive secretary being a member of the staff of the first and certain assistant secretaries also being assistants in corresponding divisions of the Sunday School and Epworth League offices. Over all, to oversee and advise as to the work of the department, is a Commission on Missionary Education, composed of representatives from all four boards of missions, the Board of Education, the Department of Church Schools, the Department of Epworth League, the Editor of Sunday School Publications, an elementary specialist, and two pastors. The staff of the Department of Missionary Education also sits with the Commission.

Congregational Church

The responsibility for carrying out the missionary education program of the Congregational denomination lies chiefly with the Department of Missionary Education and World Friendship of

the Congregational Education Society. The American Board of Commissioners for Foreign Missions has not, however, entirely released responsibility to the above Department, since it has a department of missionary education of its own, presided over by an educational secretary. The need for coördination of the work of these two agencies was recognized by the National Council when in 1927 it authorized the creation of the Committee on Missionary Education in the Commission on Missions, the latter being the Congregational promotion board. This Committee brings together the educational secretaries of the home and foreign boards, the Education Society staff, representatives of the Promotional Council of the Committee on Missions, representatives of the Regional Committees, and representatives of the churches. The Committee is able to unify the whole program and to distribute the responsibility for its execution. Being a committee of the Commission it has a greater measure of authority for the accomplishment of its ends than any department of a separate board would have. The executive secretary of the Committee on Missionary Education is also secretary of the Department of Missionary Education and World Friendship in the Education Society.

Reformed Church in America and United Presbyterian Church

In the two smaller denominations covered by this Inquiry missionary education is still directly under the mission boards. In the Reformed Church in America a Department of Young Women's Work and Missionary Education serves both the regular Board of Foreign Missions and the Women's Board of Foreign Missions. Its work is chiefly the promotion of mission study among the women and young people, and its support comes largely from the Women's Board. The publication of missionary education pamphlets and other material to supplement the interdenominational study books is the work of an editorial and educational secretary separate from the above department. The Board of Foreign Missions of the United Presbyterian denomination has an educational secretary whose work covers the range of the usual department of missionary education. In both of these smaller boards the work has a closer relation to the general promotion work and is frequently inseparable from it.

EXPENDITURES OF THE DEPARTMENTS OF MISSIONARY EDUCATION

This recital of the organization of missionary education headquarters should be accompanied by a table of expenditures of these several departments, but because of the coöperative nature of the work the expenditures are frequently not isolated in the treasurers' reports. The following notes will serve to some degree.

The budget allowance of the Presbyterian Department of Education in 1930, was \$23,101. This was considered to be about half of what was

spent on missionary education by all agencies before the consolidation.¹ The Baptists at present have the largest expenditures for missionary education of any denomination studied, the amount being \$70,066 in 1928-29, and \$76,595, in 1929-30, as compared with \$41,994, in 1922-23. Expenditures for 1930-31 are estimated to be \$8,500, under those of 1929-30.²

Expenditures of the Methodist Department of Missionary Education the past three years have been as follows:

Year ending May 31, 1929.....	\$30,737.80
Year ending May 31, 1930.....	35,458.24
Year ending May 31, 1931.....	34,130.24 ³

Since much of the work of the department is promotional, however, it is not fair to consider all of the budget as going for missionary education. According to the director of the department, analysis "would indicate that approximately \$25,000 per year is spent by us on missionary education as such."⁴

Expenditures of the Department of Missionary Education of the Congregational Education Society have been as follows in recent years: 1926, \$12,174.64; 1927, \$12,398.97; 1928, \$13,264.94; 1929, \$12,058.31, and 1930, \$12,169.20.⁵

Unfortunately the amounts expended by the education department of the American Board of Commissioners for Foreign Missions and by the Committee on Missionary Education of the Commission of Missions are not clearly distinguished in the reports of these boards and cannot be given. They would need to be added to the above to give a total comparable with the expenditures of other denominations. In both of the smaller boards the amount expended for missionary education is not distinguished from that spent in promotion. It would probably amount to two or three thousand dollars a year.

A part of the expenditures in each denomination is made up by returns from sales of literature and in some cases from rental of costumes. This amount for the Baptists totaled \$10,500 in 1928-29, and \$8,700 in 1929-30. For the Congregationalists it has varied between \$500 and \$800 annually. Figures for other denominations are not available, but in all denominations it is but a minor part of the income. The rest must come from the denominational funds. Only the Baptists have

¹ A statement in the *Annual Report of the Board of Christian Education for 1926* (p. 47), says that the budget amounted to but 62.5 per cent. of previous expenditures for missionary education. Further reductions that year, lowered the proportion to about 50 per cent., at which it has remained.

² Ms. report of the secretary for 1930-31, consulted by the writer before its publication.

³ These amounts are not shown separately in the treasurer's report of the World Service Commission, but are given in a personal letter from the treasurer, O. W. Auman, dated June 16, 1931.

⁴ Letter of the director, Corliss P. Hargraves, dated Chicago, June 23, 1931.

⁵ Letter from Miriam G. Lewis, secretary to the executive secretary of the department, dated June 24, 1931.

increased their expenditures for missionary education, to any extent in recent years. Nor does it appear that missionary education has benefited much financially from its transfer to the education boards. It must be remembered that in three of the larger denominations, Methodist, Baptist, and Congregational, the amount for missionary education, as for all other benevolences, comes from a common promotional treasury, and is apportioned in competition with the demands of the mission and other benevolent boards. Therefore the basic situation, financially, is about the same as before the transfer. As to the adequacy of the financial support given to missionary education, opinions should await a consideration of the aims and accomplishments of the missionary education departments.

DUTIES OF DENOMINATIONAL DEPARTMENTS

The program of the denominational departments of missionary education falls into two parts, the provision of suitable materials and literature for mission study in all the departments and age-groups of the local church, and, second, the actual promotion and organization of such study in the churches. The first is done largely at the central office, while the second is carried out by paid or volunteer field workers and local officers, the central office furnishing promotion literature and methods leaflets for its local agents to use. Before describing the materials and literature provided, let us look at the organizations in the local church which will make use of it.

CHANNELS OF MISSIONARY EDUCATION IN THE LOCAL CHURCH

The local channels of missionary education are of two kinds, organizations already in existence and those created especially for mission study purposes. Of the first type are the pulpit, the Sunday school, young people's organizations, men's organizations, women's missionary societies, vacation church schools, and week-day schools of religion. Of the second type are the mission study classes of various kinds, church schools of missions, reading circles and contests. Naturally not all of these are used in any one church, the program varying with the size, location, and kind of congregation. In smaller churches the pastor himself plans the program, taking into consultation teachers and heads of organizations involved. In some churches the program of missionary education is handled by the women's missionary society. In other churches a director or a committee on missionary education plan the program. One aim of nearly all missionary education departments at present is the organization of a missionary education committee with a responsible director or secretary in every church of the denomination.

USING ORGANIZATIONS ALREADY IN EXISTENCE

The Pulpit

This applies to week-day talks of the pastor as well as to his Sunday sermons. The pulpit may also be occupied by visiting lecturers, mis-

sionaries, or other church workers. In so far as such sermons and addresses relate definitely to campaigns or collections for missions they may more properly be regarded as promotional. The departments of missionary education have little to do with this channel of education except as they sometimes prepare programs of worship as a setting for missionary sermons. The pulpit is mentioned here merely for the sake of completeness.

The Sunday School

Outside of specifically organized mission study classes this is the chief avenue for mission study in the local church. In the larger denominations missionary material is built into the Sunday school lessons by help of the departments of missionary education. In a few denominations missionary illustrations are printed separately and distributed to the teachers to be brought into the lessons by them. In other denominations the missionary applications of the lesson are pointed out in the teachers' quarterlies and journals. Several other denominations prepare an independent program of mission study designed to take about ten minutes of class time, or perhaps be worked into the opening or closing Sunday school periods.

Besides this mission emphasis in classes all denominational missionary education departments urge their Sunday schools from time to time to give their opening and closing devotions, including hymns, scripture reading, and prayer, a missionary emphasis, and most departments furnish programs for this purpose. There may also be extra features in the Sunday school occasionally, such as the presentation of missionary playlets, the making of scrapbooks, etc. Pictures, maps, and posters relating to missionary work may be displayed and explained. The missionary project is also a growing feature of missionary education in the Sunday school. Sometimes the school as a whole unites in support of a project but in larger schools each class may have its own, the projects themselves being graded and particularly adapted to certain age-groups. The use of projects educationally will be described later. It is usually done in close connection with the Board of Foreign Missions which assigns the project and handles correspondence concerned with it.

Young People's Organizations

These include such standard organizations in the various denominations as the Christian Endeavor Society, Epworth League, and Baptist Young People's Union; also organizations for younger boys and girls, as the Boy Scouts, Girl Scouts, Pioneers, Campfire Girls, etc. The departments of missionary education in the larger denominations prepare missionary programs for the use of such organizations. They also urge them to hold mission study classes and reading contests. Finally, in most denominations missionary material—lessons, articles, stories—is placed in the organization journal. There is no common way in which a mis-

sionary education department provides for these groups. Each surveys the situation in its own denomination and prepares its program accordingly. Some departments have a special secretary to work with these groups. There are also groups of children and young people organized specifically for missionary study. These will be considered later.

Men's Organizations

These organizations are variously known as men's leagues, clubs, brotherhoods, Bible classes, and forums. The departments also prepare special materials and programs for such organizations and urge upon them the holding of regular mission study classes. Wherever possible this is done in coöperation with a Men's Department of Religious Education located somewhere in the national denominational headquarters organization.

Women's Local Auxiliary Societies

Missionary education is generally more completely organized in these societies than it is in any other branch of the Church's activities. This is true whether or not the women's boards have been merged with the regular boards, for the local societies and to a large extent the regional organizations of the women have been retained and frequently form the avenue through which the missionary education department communicates with local churches. A large percentage of the study classes and reading circles are still held in the women's societies.

The Vacation Church School and the Week-day School of Religion

These modern developments in the field of religious education present excellent opportunities for missionary education, and an endeavor is made by missionary education departments to get mission courses or courses in world friendship as they are sometimes called, into the schools of their denominations. Usually Missionary Education Movement textbooks for the proper age-group are used.

SPECIAL ORGANIZATIONS FOR MORE INTENSIVE STUDY OF MISSIONS

Mission Study Classes

These are small groups (ideally not less than six or more than twenty members) meeting weekly for an hour or an hour and a half over a period of six or eight weeks. Most of the mission study textbooks for such classes contain six chapters, and classes are urged to devote a week to each chapter, with a first meeting for organization and a final meeting for summary, making eight in all. Mission study classes may be confined to members of the women's society, or opened to all the women of the church, as they usually are. They may also be independent church affairs. They are supposed to be well advertised in advance, and a definite effort is made to draw into them the younger members who

need to be interested. They may meet alternately at the homes of members, or at some pleasant room in the church. In village churches it is likely to be the former, in city churches the latter. There may be a different leader for each chapter of the book, but better results seem to be obtained if one trained teacher takes charge and plans and prepares for the entire course. These study courses are increasing in most denominations and much literature exists concerning them. Figures for the several denominations concerned in this Inquiry will be given later.

It should be mentioned that as the book can be presented in six or eight weeks in the ordinary church study class, meeting once a week, so can it be presented in a week in summer conferences and camps, or in church training institutes, a class being held an hour each day. There is also in existence a plan for presenting the ordinary mission study book in one day, known as the Relay Class. It is particularly applicable for rural regions where it is difficult to secure regular attendance for a series of weekly meetings. It is a makeshift arrangement, however, and must not be considered the equal of a study class. To make the day count fully it is necessary that it be very carefully planned, with a schedule, which is rigidly adhered to. Three chapters are presented in the morning between 9:30 and 12:30, and three more in the afternoon between 1:30 and 4:30.

The Church School of Missions

The Church School of Missions (known also as the World Friendship Institute and frequently by other names) is the expansion of the study class to include a number of groups formed on a basis of age and natural association. Such schools are found almost entirely in the larger churches. Classes meet simultaneously in the church building usually on a certain week night. Devotional services, at which all are present, open the school, after which the classes separate for study of their respective themes. They reunite for a closing service before dismissal. This final period may be lengthened by listening to a missionary address, by producing a twenty or thirty minute play, or by presenting stereopticon slides or motion-picture reels secured from the mission boards. Usually an attractive and well diversified program can be worked out for this final period through six or eight weeks, and it greatly stimulates interest in the school. Some churches make a practice of holding suppers at the church on the evening of the classes, but they are by no means necessary.

The several classes in a church school of missions give an opportunity for the study of a number of subjects and textbooks, and members may be given a choice in their enrollment. Classes for seniors, juniors, and intermediates also give opportunity for the use of textbooks prepared especially for these age-groups. Church schools need to be well advertised and members enrolled and textbooks secured well in advance. Most schools are held in February and March, while some churches hold a second school in the two months preceding Thanksgiving. The teachers

should be well trained, and should avail themselves of all the helps prepared by the departments of missionary education.

Reading Circles

The reading circle is a time-honored institution and was the earliest form of missionary study to make much headway. It is still a favorite because it is more leisurely and more informal than the study class. A reading circle almost always meets in the home. The older women will go to a friend's house and sew or knit, listen to the reading of a book, and share in the casual conversation or discussion which arises, when they will not go to be taught as a class. The book read may be a regular study course textbook, most of which are suitable for the purpose, or it may be a missionary biography, or any other missionary book, current or classic, which the members have not read. They may take turns reading, but probably some of the women will pass up their turns in favor of someone who reads well. Although informal, the reading circle needs a leader who has read the book through beforehand, and who is ready with questions and suggestions to inject tactfully into the conversation at appropriate times. She keeps more in the background, however, than a teacher usually does. She may bring maps and other illustrative material with her. Her whole duty is to keep the hour interesting and stimulating, to lift the thought and conversation to a plane somewhat above the ordinary.

Reading Lists and Contests

Many persons who will attend neither study classes nor reading circles will read missionary books if allowed to do so at home at their leisure and in their own way. For such most departments of missionary education publish reading lists, with the books arranged by age-groups, and further subdivided within groups by topics such as *General, Biography and History, Description and Travel*, etc. The books listed include mission study textbooks, general books on missions, and a few of the sounder histories and contemporary surveys for background. In addition to serving as a guide to individual reading the lists help in the building of a church or Sunday school library. Reading contests of various kinds are fostered by the Department merely because it has been found that they stimulate such reading. The contests may be simple or elaborate and may be between individuals, between organizations within a church, or between churches. Books in the reading lists are each credited with a certain number of points, decided upon by the Department of Missionary Education, the number being higher for longer and more difficult books and lower for easy books and fiction. An honor roll may be kept in the church of individuals reaching a certain number of points each year. Similarly churches averaging more than a certain number of points per member are placed upon the honor roll of a higher denominational subdivision. The results are tabulated and sent to head-

quarters and the names of the highest individuals, churches and divisions published. The Presbyterians and Baptists have carried these contests the farthest with results which will be tabulated later.

Special Missionary Organizations for Children

These were usually started and carefully nurtured by the women's missionary societies. In some cases where the women's societies have been merged the children's organizations have died out, their work being transferred to other departments. In the Methodist denomination, however, the Standard Bearers, King's Heralds and Little Light Bearers, still flourish under the care of the Women's Foreign Missionary Society. This society and not the Department of Missionary Education publishes the carefully planned literature which these children's organizations require. The denomination's efforts to correlate its program of religious education have endangered the life of these organizations, and, according to the report of the society,

it has taken many, many hours on the part of our secretary . . . working on committees of correlation and curriculum, to keep our junior organizations from being "swallowed up" or "wiped out" by other departments of the Church which have not realized the scope of our work or its value, because they have not known enough about it.^o

In the Baptist denomination the World Wide Guild and the Children's World Crusade were likewise founded by the American Baptist Women's Foreign Mission Society, but in 1919, they were transferred to the newly created Department of Missionary Education. The department has since founded the Royal Ambassadors. All three organizations, each of which has a national secretary and a secretary in every state, have shown rapid growth. Figures will be given later. These organizations all require their particular literature and have, in addition to separate pamphlets, a magazine or a section of a magazine. They are urged to systematic giving, usually for some appropriate project, but their main aim is educational, and it is on that basis that the time and money spent in working with them is justified.

INTERMEDIATE ORGANIZATION FOR MISSIONARY EDUCATION

FIELD ACTIVITIES OF HEADQUARTERS OFFICIALS

Having described the missionary education departments and the channels in the local church through which they work it remains to describe the intermediate organization reaching between headquarters and the local churches. Before taking up the work of intermediate officials, however, attention should be called to the field activities of the secretaries

^o *Yearbook of the Women's Foreign Missionary Society of the Methodist Episcopal Church, 1929, p. 126.*

of denominational departments of missionary education. Many of them are in their offices scarcely half the time, the rest of their time being spent in travel, conferences with their field workers, and speaking. They attend national meetings, sectional meetings, state meetings, and conference, association, or presbytery meetings, taking advantage of every opportunity for presenting the missionary education program. Sometimes the work is done more intensively for a certain area, a headquarters secretary accompanying an area official into all the churches, explaining and securing action on the denominational missionary education program. Secretaries of women's and young people's organizations must similarly spend much of their time in the field. In the summer there are the various training conferences and summer camps, the teaching and leading of which employs most of a denominational missionary education force.

FIELD WORKERS AND INTERMEDIATE OFFICIALS

In the smaller denominations it is possible for the missionary education department secretary to maintain direct contact with responsible missionary education leaders in the local churches. In the larger denominations either paid or volunteer representatives must relay the program down to local officers. No matter how excellent the program its success depends to a large degree on the energetic and intelligent contact work done by these area representatives. One reason for the spotted results which missionary education seems to show in the larger denominations may well lie here. The missionary education program as now organized is young, and efficient leaders have not yet been found for many areas. In some denominational areas there are no leaders at all and the basic program is still to be extended. Furthermore, few area representatives give their full time to missionary education promotion. They are state or district officers with many other duties.

Presbyterian

In the Presbyterian denominations the most important area representatives of the Missionary Education Department are the secretaries of missionary education in synods and presbyteries, the presbytery secretaries making contact with the secretaries of missionary education in the local churches. This chain of secretaries reaching down through the denominational subdivisions is part of the machinery of the women's societies retained from the period before the consolidation of the Women's Boards with the regular Board of Foreign Missions. Since they have functioned for years, and during a time when mission study classes were almost exclusively an interest of women, they formed an efficient channel for the Department through which it has worked ever since it was organized. Frequently the whole mission study program of the church, including classes for men and children, is under the auspices of the local women's missionary society, and thus is handled by the women's secretaries. The church is almost

100 per cent. organized as far as synodical and presbyterial secretaries are concerned, there being well over 300 officers for the forty-six synods and 288 presbyteries of the denomination.

Since the consolidation and reorganization in the Presbyterian denomination in 1923, there has been an attempt to build up a parallel system of synodical, presbyterial, and local directors of missionary education. This is because the women secretaries were frequently reluctant to undertake responsibility for the entire missionary education program of a church, also because there was danger of the rest of the church coming to think of missionary education as solely a feminine preoccupation. It was urged that these directors be men, and that their efforts be devoted especially to broadening the program of missionary education by securing for it a place in all the educational departments and activities of the local church. In the local church, however, the director is not so often a man. Frequently the local secretary is also appointed the director of missionary education and thus theoretically becomes charged with the broader responsibility. This parallel system of directors has grown but slowly. Only about seventy-five presbyteries have appointed directors of missionary education and of these only about twenty-five are really functioning.⁷ There is a tendency to regard the office as one not requiring very much work, whereas the opposite is the case if it is to function as intended.

The Director of the Missionary Education Department corresponds directly with both synodical and presbyterial officers. The presbyterial officers also receive from the Department form letters, promotional plans and materials, and samples of literature which may be obtained in quantities and sent as they direct. In return a presbyterial officer keeps the Department informed concerning the work in his presbytery. In their contacts with the churches the presbyterial secretaries deal with the secretaries of local women's societies and a director may deal with local directors, secretaries, pastors, Sunday school superintendents, or others responsible for the educational work of a particular church. The presbytery officials inform the churches as to themes and materials for mission study and by personal interview, if possible, help a church to work out a concrete program adapted to its particular needs and conditions.

The Presbyterians have here a comprehensive distributing channel for their program, one which, because both secretaries and directors are volunteer officers, is very inexpensive. But because it is a volunteer system constant pressure from the top is necessary. Also because these officials have other full-time occupations missionary education commands but a fraction of their spare time and attention. An officer of enthusiasm and intelligence may do much; others do very little.

⁷ Statement of the Secretary of the Missionary Education Department, Mrs. E. H. Silverthorn, in interview.

Baptist

The Baptist Department of Missionary Education has also made much use of the organization built up by the Women's Missionary Societies with their district, state, and associational officers. Each district and practically each state Women's Missionary Society has a secretary of missionary education. A fair number of associations have secretaries of missionary education or someone in the associational missionary committee who assumes the responsibility. At the time of the reorganization in 1919 the district and state societies also kept their secretaries of the World Wide Guild and the Children's World Crusade organizations, and the Missionary Educational Department works through them. Also nearly every district and state society has a reading contest secretary, though sometimes this work is handled by the district or state secretary of missionary education. Thus nearly every district and nearly every state has four representatives through whom the Department functions. In the associations there should be theoretically the same four officials, though in practice their duties are usually combined. These officials, as in practically all other women's missionary societies, are volunteer workers. In 1930, for instance, there were ten district secretaries, thirty-nine state secretaries, and 300 associational secretaries of the World Wide Guild. The field organization for the Children's World Crusade is practically as large. In all, the staff of volunteer secretaries, considering only women's societies, with which the Department keeps in touch, numbers 1,666.

In addition the Field Secretary for the Royal Ambassadors, a boys' organization, has enlisted a volunteer High Counsellor in every state and 482 chief counsellors for the 482 chapters of the Ambassadors. Some 200 men, mostly pastors, also volunteer their service as teachers and leaders of these groups for the summer camp period.

Besides these volunteer officers for the various young people's organizations an attempt is being made to have someone in every state, a paid worker if possible, who will be responsible for promoting the broader scheme of missionary education. In many small states dependence must be on state secretaries of promotion, or in others on state directors of religious education, where there is a department of religious education. Only the New York Baptist Convention has a state department of missionary education and a full-time director of missionary education. Her salary and travel expenses are paid by the National Department of Missionary Education and the state convention affords office facilities, stenographic expenses, etc. In Indiana and Wisconsin arrangements have been made whereby a joint Director of Religious and Missionary Education is supported equally by the state convention, Department of Missionary Education and American Baptist Publication Society. The most effective missionary education work

is done in these states. Other states have expressed an interest in similar coöperating arrangements, but the Department is unable to undertake further extension of such relations on its present budget.

Methodist

The Methodist Department of Missionary Education has an advantage in that it is perhaps more closely connected with the Division of Religious Education than any other denominational department considered in this report. It has no field force of its own, but works through the machinery of the Religious Education division. Similarly it has no missionary organizations of its own (like the World Wide Guild, Royal Ambassadors, etc., of the Baptist denomination), but concentrates its attention on the existing organizations of the church, reached through the field representatives of the Religious Education division, viz., the Sunday school, Epworth League, Week-Day Religious Education schools, and Daily Vacation Church schools.

The Missionary Education Department through its secretary has membership on the Curriculum Committee of the Division of Religious Education, membership on the staff of the same division, and also membership upon the staff of the Department of Epworth League and Young People's Work. Certain assistants in the Department of Missionary Education are also assistants in the age-group departments of the Sunday school and Epworth League offices. Because of these relationships the channels of the religious education division are wide open to the promotion of missionary education material. The department has access to the division's list of area and local Epworth League officials, and the head of the Department of Missions of the Epworth League is also an officer in the Young People's part of the Missionary Education Department. In his letters and in his conferences with his subordinates he presents the entire program, including missions. Likewise when the Department of Missionary Education wishes to send a communication to Sunday school superintendents throughout the denomination, the mailing list of the Department of Sunday Schools will be used, and if desired the general secretary of the Department of Sunday Schools will send the letter out over his own name, thus making missionary education an official part of the Sunday School Department's program. Because the superintendents are frequently too busy to give attention to the details of the missionary education program, the Department has built up a system of World Service correspondents in the Sunday schools. The list of such correspondents at present numbers between twelve and thirteen thousand names. Most of the mission study literature finds its way into the Sunday school through them.

Congregational

The Congregationalists have not, as yet, any extensive system of area representatives, either independent or shared with the Con-

gregational Education Society. For the first few years after the denominational reorganization the Department of Missionary Education concentrated on the production of satisfactory missionary educational material, and only recently has there been greater effort to build up an organization for getting the material to the local church. There are six or seven field secretaries of the Education Society which the Department works through, but these do not completely cover the country, and the area which each field secretary does cover is too large to do effective local work. The work of the field secretaries is supplemented by that of the state secretaries of Religious Education, employed by state conferences or city associations. There are few of these, however, scarcely a dozen in all, and the Department has only begun to interest them in adding missionary education to their other educational work. The Department also attempts to enlist the religious education officers of the Women's State societies, and in several cases has secured effective coöperation, but here, too, only a beginning has been made. Because these channels are not as effective as they might be the Department is resorting to direct field work, and in 1929-30, the Educational Secretary of the American Board spent many months in intensive tours of Illinois, Maine, Nebraska, Iowa, and Indiana, trying to promote the mission study program and build up channels through which the local churches can be reached.

The Congregationalists also have a system of world service correspondents in their Sunday schools, or at least in those which consent to become World Service schools, for such action is voluntary on the part of the Sunday school. About half the Sunday schools of the denomination are World Service schools and in each of them the World Service correspondent is the person responsible for the promotion of the mission study program and the one to whom the missionary education material is sent. In the larger schools junior and primary correspondents are appointed and the junior and primary materials are sent to them.

This survey of the intermediate or area organization for the promotion of missionary education in the larger denominations shows that the nature of the organization is dependent to a large degree upon the position of the denominational Department of Missionary Education in the general national headquarters—whether it is close to the Education Board, the Mission Boards, or the Promotion Board. This position tends to determine the coöperative relationships of the department, and these relationships frequently determine the channels through which a department works and the effectiveness with which it reaches into the local churches. Is a department on the inside so that its program is properly integrated and accepted, or is it on the outside begging attention, with its program regarded as an extra? That is a proper question for each denomination to consider. Furthermore, in none of the departments of missionary education is the intermediate organization as yet fully developed. That is

probably because of their youth, for but one of them is as much as ten years old. All are working on the problem. It seems clear, however, that in any further study of the effectiveness of missionary education this intermediate organization, standing between headquarters and the local churches, deserves careful scrutiny.

MISSION STUDY TEXTBOOKS

With the organization behind us it is now possible to consider the achievements of missionary education, first in the production of study literature at the central offices and, second, in the extent to which this literature is used in the local churches. In the provision of literature the largest and most important item is undoubtedly the mission study textbooks. The publication of these has by all denominations concerned in this Inquiry been delegated to two interdenominational agencies, the Central Committee on the United Study of Missions and the Missionary Education Movement. The first, which functions as a committee of the Federation of Women's Boards of Foreign Missions, furnishes most of the textbooks used in reading circles and study groups of local women's auxiliaries. The second has, since 1903, furnished an increasing assortment of mission study books and supplementary material for general use.

The missionary education departments and mission boards are all represented in the direction of these publishing agencies and aid in forming plans and policies. The theory is that the agencies are doing better and more economically the publishing which each of the boards or departments would otherwise have to do itself. A more extended description of their activities is necessary at this point.

THE CENTRAL COMMITTEE ON THE UNITED STUDY OF FOREIGN MISSIONS

This organization which was formed in 1900, represents seven denominations: Congregational, Methodist Episcopal, Baptist, Presbyterian, Protestant Episcopal, Lutheran, and the Reformed Church in America. Beginning in 1901, it has published a mission study textbook for adults each year. It began in 1905, to issue a textbook for juniors as well, and since 1924, reading books have been published each year for kindergarten and primary children. In 1921, the Central Committee took over from the Interchurch World Movement the publication of *Everyland*, a monthly mission magazine for children. It reluctantly discontinued the magazine in 1929, after having carried it for a number of years at a loss. During its years with the Central Committee the subscription list of *Everyland* was between 9,000 and 10,000.

The Central Committee concentrates on but two or three books a year and sells a large number of each title. Despite low sales prices and large discounts for sales to the women's boards it is able to make a profit. Since its beginning the committee has been entirely self-supporting, and in addition it has given away annually surplus amounts of between \$5,000 and \$10,000, chiefly to support other activities of the Federation of

Women's Boards of Foreign Missions. Sales of its senior study books for the decade 1920-30, have been as follows:

1921	The Kingdom and the Nations.....	North	110,512
1922	Building with India.....	Fleming	86,377
1922	Lighted to Lighten.....	Van Doren	33,075
1923	Creative Forces in Japan.....	Fisher	61,391
1923	Woman and the Leaven in Japan.....	De Forest	43,183
1924	Ming Kwong, China.....	Gamewell	93,069
1925	Prayer and Missions.....	Montgomery	116,367
1926	Moslem Women.....	Zwemer	100,000
1927	A Straight Way Towards Tomorrow.....	Platt	88,578
1928	Friends of Africa.....	Mackenzie	76,484
1929	From Jerusalem to Jerusalem.....	Montgomery	92,000
1930	A Cloud of Witnesses.....	Singmaster	60,000

Sales of junior study books for the same period were:

1921	A Noble Army.....	Hubbard	24,310
1922	The Wonderland of India (Missionary Education Movement)		
1923	Honorable Japanese Fan.....	Applegarth	23,927
1924	Chinese Lanterns.....	Meyer (est.)	15,000
1925	Brave Adventurers.....	Cronk	28,713
1926	Two Young Arabs.....	Zwemer	20,591
1927	Please Stand By.....	Applegarth	22,269
1928	Camp Fires in the Congo.....	Springer	17,606
1929	Going to Jerusalem.....	Applegarth	21,000
1930	Treasure Hunt.....	Seebach	14,000

THE MISSIONARY EDUCATION MOVEMENT

This organization grew out of the first summer conference on foreign missions, held at Silver Bay in 1902. Until 1919, it was dependent for its support chiefly on individual contributions. From July 1, 1919, until December 31, 1920, it functioned as the missionary education department of the Interchurch World Movement. Afterwards it was reorganized as the official coöperating agency of the various denomination mission boards and departments, which it had been coming more and more to represent. At present thirty-two boards and departments of sixteen denominations are represented on the Movement's board of managers. Many of the departmental secretaries and officials are not only on the board of managers but on the Movement's Curriculum Committees, thus helping to plan publications as well as to formulate general policies. Outlines and manuscripts come to them for criticism and suggestions. The sixteen denominations also contribute about \$15,000 annually to the Movement's financial support.

The first mission study text of the Missionary Education Movement was published in 1903. In the earlier years but one study book, or perhaps two, on foreign missions were issued annually and a similar number on home missions. Beginning about 1912, the literature program was expanded to include books for children, juniors and intermediates, and such accessories as picture stories, maps, cut-outs, and manuals on methods for teachers and leaders. In 1925, a full-time secretary was engaged for

children's materials. In addition to study books and leader's manuals the Movement is now publishing more reading books, plays, and other collateral material. It also imports and sells a considerable amount of missionary education books and material from England, most of which is published by the United Council for Missionary Education in London.^a The Movement will fill direct orders, but otherwise has no distributing organization of its own. Most of its sales are handled through the co-operating boards and departments, or through denominational book stores and distributing agencies.

The number of books and manuals on foreign missions published by the Missionary Education Movement during the years 1925-30 follows:

	1925	1926	1927	1928	1929	1930
New Books.....	114,000	115,000	174,000	90,000	131,969	90,500
Reprints	20,000	12,000	6,280	38,000	9,800	22,800
Leader's Manuals	12,000	14,000	28,000	14,100	16,000	13,000

Unfortunately it is impossible to separate the sales of foreign mission material from that on home missions. The following figures, giving in dollars the total sales of the Movement since its reorganization in 1921, therefore include both.

1921	\$62,868.92
1922	80,194.49
1923	88,157.76
1924	114,317.04
1925	113,627.28
1926	108,387.31
1927	95,192.00
1928	102,761.64
1929	116,917.43
1930	112,794.17

Sales to the denominations participating in the Inquiry, again including both home and foreign mission material, for the year beginning December 1, 1929, and ending November 30, 1930, were as follows:

Presbyterian (North).....	\$27,216.00
Baptist (North).....	15,668.00
Congregational	5,848.00
Methodist (North)	5,631.00
Reformed Church in America.....	472.00
United Presbyterian.....	413.00
Total	\$55,248.00

Thus in 1930, these six denominations accounted for about 50 per cent. of the Movement's total sales. From year to year, however, sales to different denominations vary greatly, so that the above table can scarcely be considered representative of other years.

From the sales of study books and other materials the Movement is able to maintain about 75 per cent. of its own support. This probably

^a A copy of the Movement's catalogue is on file.

cares for all its publishing activities.⁹ The contributions received from the coöperating denominations, therefore, may be thought of as providing for the leaders' training and summer conference side of the Movement's work. Four well-known interdenominational conferences on missions are conducted each summer at Seabeck, Wash., Silver Bay, N. Y., Blue Ridge, N. C., Asilomar, Calif. These are in the nature of advanced conferences for teachers and leaders who have already attended the ordinary denominational training institutes. They will receive further attention later. Besides these training activities, the Movement must be credited for a great deal of general promotion work in the interests of missionary education and for much of the general improvement in both methods and literature. In the early days the mission boards usually wanted their own imprints on study books of the Movement which they distributed, but that is no longer demanded. In 1927, the Movement began to issue many of its books of wider appeal under the imprint of the Friendship Press, finding that they thereby received greater attention in secular periodicals and journals. They also achieved wider distribution among readers and librarians who otherwise would shy at the Missionary Education Movement imprint.

Coöperation between the Movement and the Central Committee is close. The officials of both decide at least two years in advance what the foreign mission study theme for a certain year is to be. They then plan a series of books which will cover the field for all groups. In several instances the two agencies have coöperated in publishing the adult mission study textbook. This was the case with D. J. Fleming's *Building with India*, 1922-23, and G. M. Fisher's *Creative Forces in Japan*, 1923-24. The sales of these books by the Central Committee, given above, are in addition to sales of the same by the Missionary Education Movement. Usually, however, the Central Committee's text deals more specifically with the problems of women and children in the land selected for study and is written by a woman with the woman's viewpoint in mind. When the study theme was the *Moslem World*, for instance, the Central Committee's text was *Moslem Women* by Dr. and Mrs. Zwemer. The 1930 study book, *A Cloud of Witnesses*, tells the stories of native Christian women leaders in various mission countries.¹⁰

ANNUAL THEMES FOR FOREIGN MISSION STUDY

Since 1903, the themes of study for foreign missions, as agreed upon by the Central Committee and the Missionary Education Movement, have been:

1903-04	China
1904-05	Japan
1905-06	Africa

⁹ Oral statement of Franklin D. Cogswell, educational secretary of the Missionary Education Movement, in an interview.

¹⁰ The appendix to this report lists all the textbooks and reading books published by the Movement since 1920.

1906-07	India
1907-08	China
1908-09	Islam
1909-10	South America; Korea
1910-11	General Situation
1911-12	India
1912-13	Review of Conditions in Asia
1913-14	Mexico; China
1914-15	Social Forces in Christian Missions
1915-16	The Church and the Nations
1916-17	South America
1917-18	Africa
1918-19	Christianity and the World's Workers
1919-20	Conservation of Human Life
1920-21	The Near East
1921-22	Foreign Missions in General
1922-23	India
1923-24	Japan
1924-25	China
1925-26	Latin America
1926-27	The Moslem World
1927-28	The Essentially Missionary Character of Christianity
1928-29	Africa
1929-30	The World Mission of Christianity; the Philippines
1930-31	India
1931-32	Christianity and the Rural Life of the World
1932-33	China

It will be noticed that the topics run in a rough cycle, the more important countries recurring more frequently than less important ones. China appears five times in thirty years, India four times, and Latin America and Africa each three times. Smaller countries must share attention with some other country or subject. Every five or six years there is a consideration of the mission enterprise as a whole, while in between are opportunities for concentrating on a particular aspect of the whole such as "Christianity and the World's Workers," or "Christianity and the Rural Life of the World." "The World Mission of Christianity," study theme of 1929-30, gave an opportunity for familiarizing the people with the results of the Jerusalem Conference. "Christianity and the Rural Life of the World" was also an outgrowth of the emphasis of that conference. Separate themes are chosen for children when the adult themes are found to be unsuitable. Also, the Missionary Education Movement has recently been engaged in preparing a nine-year study course in missions for young people, the course being divided into units of three years each for the primary, junior and intermediate groups.

If the general study theme should for any reason prove unsuitable to a denomination it is entirely free to publish its own study books. Several churches, for instance, have no mission enterprises in South America; others are not represented in Africa or the Near East. In such cases the denomination usually takes steps to publish a book on some phase of its own work. The United Presbyterians have not accepted the theme of "The Rural Problem" for 1931-32, and are publishing a book by Dr. Godfrey Phillips, *All in the Day's Work*, dealing with the general funda-

mentals of the mission enterprise. In case this happens and a board decides to put out its own book it notifies the Missionary Education Movement or the Central Committee far enough in advance so that plans can be adjusted accordingly.

DENOMINATIONAL LITERATURE TO SUPPLEMENT THE TEXTBOOKS

With the major duty of publishing study textbooks so ably cared for by the Central Committee and the Missionary Education Movement, the denominational departments of missionary education have only to supplement these interdenominational texts with pamphlet literature dealing more particularly with the denomination's own work and activities in relation to the general theme. To this end each large denomination provides a packet of free "helps" which is sent to every teacher known to be handling a regular mission study course. Some denominations have a regulation packet to supplement each textbook. The smaller denominations have a general packet for all study classes of the year, whatever their textbook. These packets usually contain a leader's manual for the textbook, a map of the denomination's mission fields in the country under consideration, a pamphlet containing a survey or description of the denomination's work in the country, other pamphlets usually on certain fields or institutions, devotional programs, and a catalogue of further study material which can be secured by application to the department. The contents of packets prepared by three of the Boards to accompany Buck's *India Looks to Her Future*, the 1930-31 study book for adults, may be found in the appendix. (The packets themselves are in the files for consultation.)

Pamphlets used in such packets as these may also be used in direct promotional work if they happen to fit in with the general program. The Woman's Foreign Missionary Society of the Methodist Episcopal Church and the Woman's Board of Foreign Missions of the Reformed Church in America sent out packets of miscellaneous literature dealing with their specific work in all countries, which material was suitable to accompany the women's mission study book, *A Cloud of Witnesses*. The two regular boards of the smaller denominations prepared no special literature to supplement the regular textbooks.

STATISTICS OF MISSION STUDY CLASSES

Only two denominations represented in this Inquiry, the Presbyterian and the Baptist, furnish satisfactory statistics regarding the number of mission study classes held in recent years. In both of these denominations such classes show a steady growth. While the Baptist figures are for both home and foreign mission study classes, no separate records being available, the Presbyterians have distinguished between the two fields. The Presbyterian figures for the past six years, 1925-31 inclusive, are given in the following table, which includes classes in church schools of missions:

PROMOTING MISSIONS AT HOME

25

*Number of Mission Study Classes*¹¹

	1925-26	1926-27	1927-28	1928-29	1929-30	1930-31
Using Foreign Missions Textbooks....	6,250	7,031	3,998	7,849	7,601	8,379
Using National Missions Textbooks....	4,439	4,160	1,776	3,924	5,330	5,037
Using Combined ("joint") Textbooks..	43	396	5,806	1,270	1,175	1,685

Number Enrolled in Mission Study Classes

	1925-26	1926-27	1927-28	1928-29	1929-30	1930-31
Using Foreign Missions Textbooks...	134,022	148,050	83,293	153,803	168,775	182,424
Using National Missions Textbooks...	85,842	83,293	36,117	90,302	111,669	106,457
Using Combined ("joint") Textbooks.	1,555	8,511	131,962	27,104	19,927	46,108

Figures for the churches of the Northern Baptist Convention are given in the table below:¹²

Year	Mission Study Classes ¹³	Program Meetings Based on Mission Study Textbooks	Church Schools of Missions
1922-23	?	8,426	?
1923-24	4,135	12,183	?
1924-25	4,237	11,965	243
1925-26	5,114	20,767	241
1926-27	4,946	39,173	287
1927-28	6,424	41,063	283
1928-29	6,888	54,557	385
1929-30	8,215	68,897	521
1930-31	8,247	68,752	477

Thus we see that the Presbyterians with 8,115 churches (U. S. Religious Census, 1926) in 1930-31, held 15,101 mission study classes. The Baptists with 7,611 churches (U. S. Religious Census, 1926) held 8,247 classes. The Presbyterians in 1930-31 held 535 schools of missions and the Baptists 477. Both churches show a good record.

If statistics were available the Methodist Episcopal Church might

¹¹ These figures are taken from the Annual Reports of the Board of Christian Education of the Presbyterian Church of the U. S. A. The Missionary Education Department of the Board secures the statistics through the synodical, presbyterian and local secretaries of the women's organizations. They include statistics of classes held not only in the women's societies, but in all departments of the church. In the past, study classes were conducted almost exclusively among women, but the situation has been changing rapidly of late, especially since the growth of church schools of missions.

¹² These figures are taken from the Annual Reports of the Board of Education of the Northern Baptist Convention.

¹³ Figures in this column include classes in church schools of missions.

show a record equally as good, but according to the secretary of the missionary education department of the denomination,

it is very difficult to get exact figures regarding these (church schools of mission), since many pastors fail to make any report on such schools even though they conduct them. But we have had on the average between 3,000 and 4,000 church schools of missions every year for the last three years, as far as our statistics indicate.¹⁴

Even though there are 26,130 churches (U. S. Religious Census, 1926) in the Methodist denomination, 3,000 church schools of missions would represent a better record proportionately than the Baptist or Presbyterian denominations. As to actual mission study classes, "we do not have accurate statistics at all—and without such definite statistics I hesitate to hazard a guess."¹⁵

Nor can the Congregationalists furnish statistics as to the number of church schools of missions or mission study classes. This would seem to be the only denomination where "study classes as such are on the decline."¹⁶ Study classes are widely held in the two smaller denominations represented in this Inquiry, but if records are kept, figures are nowhere printed.

It is to be regretted that records are not more complete and that they do not extend further back in years, but, on the whole, study classes seem to be on the increase. They are the most reliable and perhaps the most popular form of mission study.

It would be hazardous to conclude, however, that the increase in mission study classes is due to an increased interest in missions. It may lie largely in the fact that mission study has been promoted more systematically these last years than ever before. It may be due to the seemingly better quality of textbooks and study literature. Some observers believe that the increase in study classes is but another manifestation of the general increased interest in adult education. Certainly many elderly folk, particularly women, find in them intellectual stimulation and a widening of horizons that they find nowhere else, thus finding mental escape from the narrow range of their own lives. Mission study might be justified from this point of view alone. But, whatever the reasons for the increase in mission study, there should result a wider knowledge of mission work which is after all the end desired.

MISSIONARY MATERIAL IN SUNDAY SCHOOL PUBLICATIONS

Next in importance to the literature provided for study classes is that prepared for use in the Sunday schools. The Presbyterians have been es-

¹⁴ Letter from Corliss P. Hargraves, Secretary of the Department of Missionary Education, dated Chicago, June 23, 1931.

¹⁵ *Ibid.*

¹⁶ Letter from John L. Lobingier, Secretary of the Department of Missionary Education and World Friendship, dated Boston, May 29, 1931.

pecially successful in working the missionary emphasis into their Sunday school lesson materials. The Department of Missionary Education is represented on the curriculum committee of the Education Board and on the various age-group subcommittees which have charge of planning and outlining the graded lesson materials. Both mission boards are also represented on these committees. In the autumn of 1929, the subcommittees, after five years' work, released the new Westminster departmental graded materials, which are now widely used in the Sunday schools of the denomination. The mission boards and the missionary education department also coöperate in the planning of the *Westminster Teacher*, a periodical for teachers in church schools, which was inaugurated in October, 1927. Much missionary material, including news and stories, is also placed in the Sunday school periodicals.

Similarly, in the Methodist denomination the secretary of missionary education is a member of the curriculum committee of the Division of Church Schools in the Board of Education. Through this committee and resulting contacts with the Sunday school editorial staff and lesson writers it has been possible to get missionary emphasis and content into the graded lessons used in most Sunday schools of the denomination. This means that missionary material is reaching about 50,000 Sunday school classes regularly. The Department of Missionary Education also helps prepare six pages of missionary materials for *The Elementary Magazine*, which goes to between 20,000 and 30,000 children's teachers and workers each month. Similar materials are furnished for the *Teacher's Journal*, which has a subscription list of over 100,000 officers and teachers in Methodist Sunday schools. Finally mission stories, articles, discussions, etc., appear in the Sunday school periodicals.

The preparation of all Sunday school materials for the Northern Baptists is the responsibility of the American Baptist Publication Society of Philadelphia. Between this society and the Department of Missionary Education, which is in New York, there exists no regularly organized channel of coöperation. Yet, several years ago when the Keystone graded lessons were being prepared, the Department was called upon by the Publication Society for advice and materials on missions to be used in the preparation of the series. The Department continues to be called upon for material from time to time.

The Congregationalists have emphasized the preparation of supplementary missionary programs and materials for Sunday school classes rather than integration in the regular lessons. A plan of World Service Schools has been worked out. These are Sunday schools which have voluntarily agreed to include missionary education in their religious education program; to include Congregational missionary work in their regular benevolences; and to appoint one or more leaders or correspondents to receive program material from the Department of Missionary Education, use the materials to the best possible advantage, and make reports to the Department. In 1931 the number of the World Service Schools was about

2,350, or approximately one-half the entire number of Congregational Sunday schools. "The growth . . . is very slow but nevertheless there has been a slight advance as years have passed."¹⁷

To these schools the Department regularly sends a series of *Programs of World Service for Primary Children* (ages 6-8), and a similar series for juniors (ages 9-11). Each series contains three booklets for use in a three-year cycle. Each booklet in turn consists of programs for a year. For intermediates, senior and young people's department of the Sunday school a series of General World Service programs is prepared. These program booklets appear quarterly, the four divisions of interest each year being world-wide, nation-wide, state-wide, and community. Foreign missions and world problems thus receive three months' study. The foreign programs for 1930-31 were based on India, thus dealing with the same theme as the publications of the Missionary Education Movement and the Central Committee.

Until June, 1930, the *Bible Teacher*, published by the United Presbyterian Board of Publication, carried a department of Missionary Illustrations on the Sabbath School Lessons, the material for which was furnished by the educational secretary of the Board of Foreign Missions. When this department of the *Bible Teacher* was discontinued the Board continued to publish *Missionary Illustrations* as separate pamphlets which are sent to Sunday schools asking for them. (Copies of these are on file.)

The reorganized Department of Young Women's Work and Missionary Education of the Reformed Church published in 1930 its first *Bulletin* containing tested programs and other suggestions for use in the junior and intermediate departments of the Sunday schools.

OTHER PROGRAM LITERATURE

The denominational departments of missionary education sometimes furnish special suggestions, outlines, etc., for mission study in daily vacation bible schools and week-day schools of religion, also program outlines for the study of world affairs, with the emphasis on missions, prepared for use in Epworth Leagues, Christian Endeavor, and other young people's organizations, also for Boy Scouts, Campfire Girls, and similar groups. The Baptists, for instance, have prepared several courses on Missionary Heroes to be used with their boys' groups. Some departments furnish program outlines for the women's missionary societies in the local church, although more frequently reliance is upon programs prepared by the women's boards or by the Central Committee. There is no consistent plan in the preparation and distribution of this material, every denomination department being governed by the needs of its own organizations.

DRAMATIC MATERIALS

Most departments of missionary education are content to announce and encourage the use of pageants, plays, and dialogues published by the

¹⁷ Letter from J. L. Lobingier, Executive Secretary of the Department of Missionary Education and World Friendship, Boston, May 29, 1931.

Missionary Education Movement, the Central Committee, or commercial firms. Pamphlets are prepared listing the appropriate plays with a summary of their themes and production requirements. Some distribute booklets giving advice as to the general production of religious drama. Only in exceptional cases do the departments of missionary education publish plays of their own.

There is wide variation in the use of the drama in the several denominations for representing mission problems and the missions appeal. The Methodists have given it the most emphasis, and have an excellent division of plays and pageants in their Department of Mission Education. The commitment of this denomination may be traced largely to the phenomenal success of *The Golden Bowl*, a pageant first produced at the General Conference in Kansas City in 1928, and which has since been produced with remarkable results in many other communities. One Board secretary is reported to have said after the original production,

This must go on. I believe this pageant, produced about the country, would prove to be the finest piece of publicity the Foreign Board could support and would constitute, as well, the most thoroughgoing program of missionary education, on a large scale, in which we could be engaged.¹⁸

The Methodist Department has an excellent costume service which rents costumes at nominal sums. The Presbyterians also have a costume department under the Foreign Missions Board. The Baptist Department of Missionary Education had a good costume department until 1930, when it was closed because of the necessity of reducing expenses.

In considering the value of drama the effect on the audiences must not be the only criterion. The educational value to children and others taking part may be of more importance. They do not easily forget the characters they impersonate nor the lines they learn. Nevertheless, in appealing to the audiences Foreign Missions as a subject for drama has several advantages. The costumes, if rightly used, are an element of interest, and so also are the exotic customs, ways of living, and manner of looking at things.

Many churches are against plays or pageants, however, because they take a long period of training, are expensive to produce, and are over in a night, often seemingly, without leaving anything in the nature of permanent results. Also the church public is becoming increasingly discriminating and refuses to be entertained by poorly produced or even average played drama. Unless a thing can be well done it might seem better not to spend the time on it. And to be well done there must be a good play, good players, expert directing, interesting costumes and settings. There must be the illusion of reality, artistic beauty, and emotional strength. Good missionary plays are few and far between, judging from the samples

¹⁸ Quoted from *Pageantry at Its Best*, p. 7, a pamphlet published by the Division of Plays and Pageants.

which have come to hand. They are flat, monotonous in language, obvious in situation, lacking in delicacy and insight. If spoken in the ordinary monotone voice of the average amateur actor they would indeed be unbearable. Similarly, the average pageant fails of its effect. The larger pageants, such as *The Golden Bowl*, must be community enterprises, enlisting all the talent of the community, or at least a very large city church, in a sincere effort to produce something impressive and genuine.

Missionary drama has so many possibilities and so many pitfalls that it is a question as to what to do about it. If it is going to be encouraged, it needs the financial support to have trained specialists in its drama and costume division and trained directors to supervise the production of the larger pageants. The good plays for the various age-groups should be selected, and the churches should be able to get expert and detailed advice on the production of any one of them. High standards should be encouraged. Would such a program bring returns?

READING LISTS

The publishing of reading lists has already been sufficiently considered. The departments of missionary education in the Baptist and Presbyterian denominations have gone the farthest in the preparation of such lists and in the encouragement of reading contests. A difficulty with reading contests is that in the city where the books are available the people seem to have the least time, due to the competition of other activities. And in the rural districts where this competition is less, the books are difficult to secure. The Congregationalists have thirty-five circulating libraries of ten books each in constant circulation. There is no charge to the churches except for transportation one way, i.e. to the next church. They are the only denomination of those participating in the Inquiry that has attempted to meet this problem.

RESULTS IN MISSIONARY READING

In those churches which have done the most to promote it, missionary reading is increasing rapidly. The following table shows the increase in the Baptist denomination, since the program was actively pushed and records kept:

	1920-21	1927-28	1928-29	1929-30	1930-31
No. churches entering reading contest..	600	2,962	3,137	3,470	3,289
No. missionary books read.....	48,821	624,399	734,276	911,011	1,077,432
No. persons reading five books each...	6,262	44,102	51,462	59,387	63,785

For the sake of comparison it may be mentioned that the Religious Census of 1926 places the total number of churches in the Northern Baptist Convention at 7,611, so that the reading program is entering nearly 45 per cent. of the churches. It will be remembered that the Baptists

have a reading contest secretary in practically every State Convention of the denomination.

Compared with this record the Presbyterians have barely made a start, although their lists and promotion literature are about on a parity with the Baptists. The Department of Missionary Education is of course much younger. The results seem to be spotted, certain states, notably Minnesota, being far ahead of others. In the year closing March 31, 1931, reading campaigns were carried out in 246 churches, in 86 per cent. of which an average of five points per member (about one book per member) was scored. A recent contest in a Minnesota synod was participated in by 2,500 women and children and 750 men.

The Congregationalists have kept no statistics, but according to the secretary of the Department of Missionary Education and World Friendship,

Study classes as such are on the decline in Congregational circles but the reading of missionary books is decidedly on the increase. Many states have special reading efforts, sometimes including the contest feature and sometimes without it. Such efforts are also found in associations and local churches.¹⁹

This increase in the reading of missionary books may be partly explained by a similar increase in the reading of all books, and may be a phase of the increased interest in adult education; but much of it is undoubtedly due directly to efforts to stimulate it systematically, made since 1920, by the missionary education departments. It would seem to be one of the more promising fields of missionary education.²⁰

PROMOTIONAL AND METHODS LITERATURE

All literature so far described has been concerned with the content of missionary education. But such literature is of no value unless it reaches the local churches. The voluntary and paid field workers must have their efforts supplemented and aided by persuasive literature emphasizing the need for missionary education and by methods pamphlets teaching the efficient use of the study materials which are available. A charge is made for study materials but promotion pamphlets and leaflets are usually distributed free. Each pamphlet is generally prepared with a definite purpose in mind and this is practically always indicated by the title. A list of such pamphlets now used by the several denominations concerned in the Inquiry is placed in the appendix. They are important for any further study of missionary education methods and organization, and have been of much value in preparing this report.

The two smaller Boards have not in the past few years published any pamphlets on organization or methods. The encouragement of mission

¹⁹ Letter from John L. Lobingier, dated Boston, May 29, 1931.

²⁰ The reader must bear in mind that throughout this discussion of missionary reading there has been no distinction between foreign and home mission books, the missionary educational departments not keeping a separate count of each.

study can usually be accomplished more efficiently by personal visits or by direct correspondence.

THE EDUCATIONAL USE OF THE MISSIONARY PROJECT

One of the most important subjects of study in any consideration of the Home Base is the growing interest in the missionary "project" or "parish abroad," plan. The place of the missionary project in the promotional scheme and the problems involved in its administration are discussed in detail in the second half of this report. The main contribution of the project however, is educational. If it results in more money being given to missions, as it seems certain it does, this is chiefly because the project is a way of arousing interest to the point of making people willing to contribute more. The increased giving may be regarded as a test of its educational worth.

The missionary project is used in missionary education in the same way that the "project" is used in general education. The appeal is the same, the technique is the same, and the aims are the same.²¹ In missions it is a way of making the work seem real and of making the contributor feel his gift is actually helping to accomplish something definite. The projects give a better understanding of the different types of work done, and they provide opportunities for the establishment of personal contacts between missionaries and churches. They are an antidote to the impersonal "budget."

In the early days of missions the work of any particular board was so much smaller in extent than now that it was able to print in its reports and magazines much personalia and many details of each missionary undertaking. Often long letters from missionaries were printed entire or in part. These appeared so frequently that the constituency soon had the feeling of knowing each missionary and his problems. They also knew each institution and followed its progress from year to year. One is able to understand through reading old magazines why the work got such a hold on people. Perhaps they received a vicarious thrill out of following the fortunes of others in foreign lands. At least through long years of acquaintance with the work of their board they developed a loyalty which was not easily shaken.

The smaller boards still have this advantage of intimacy. The women's boards, also, have been able to conserve some of this interest, and those that have not merged with the regular boards still maintain the closer touch. Almost from the beginning they have supported much of their work on a project basis. But the general boards found their work becoming more and more impersonal. With the merging, in the early 1920's, of the regular and the women's boards in two of the major denomi-

²¹ See J. A. Stevenson, *The Project Method of Teaching* (Macmillan, 1921); E. L. Shaver, *The Project Principle in Religious Education* (Univ. of Chicago Press, 1924); and J. L. Lobingier, *Projects in World Friendship* (Missionary Education Movement, 1926).

nations, and the establishment of common promotional agencies with "unified benevolence budget" in three of them there seemed a danger indeed that the intimate touch would be lost. It is hard to get support for all the items of a budget unless those items are kept distinct in the minds of a people. But it is impossible to familiarize the people with all of them. So the project system enables the items to be divided up and apportioned. Thus, loyalties are again won as of old. That is the contribution the missionary project seems to be making, and it may be the salvation of the "budget" situation.

Much has been learned about the educational possibilities of projects in recent years. It has been learned, for instance, that projects can be graded for children of various age-groups, and that if handled correctly the project forms the best introduction for them to missionary work, since children more than adults, need concrete pictures of what missions mean. The teaching of missions by projects can start in a primary Sunday school class. A class of ten or fifteen pupils might easily accept a \$25.00 or \$50.00 mission project for a year, the teacher allowing the class to choose it after a presentation of a half-dozen possible projects in as interesting a manner as possible. The teacher may then make clear to the pupils how much will be required from each pupil each Sunday in order to make up the amount and she will emphasize that once having agreed to support the project they cannot go back on it. They will thus receive training from the beginning in regular and systematic giving. The project should be some simple one having to do with children in some other lands, such as the support of a kindergarten school. Pictures of the school and the children can be secured and kept posted, and the teacher can tell stories about the land and the people that gradually make them familiar with its life.

So each grade may have an appropriate project, sometimes in foreign missions, sometimes in home missions, varying in countries and varying in subject, if possible, until they gradually become familiar with all the types of work carried on by the boards. As they reach maturity and become interested in organizations as such they may care to study the organizations and administrative work of this mission board and during that period can give their money to its general fund.

In smaller churches an appropriate project may be taken by an entire Sunday school, or the projects may be assumed by young people's organizations; women's missionary societies usually have one of their own, and the men's organizations may likewise have an appropriate one. Or the church as a whole may take on the support of some missionary, or share in the support of a school or hospital.

Usually the church as a whole takes a larger project than any of its constituent organizations. And it keeps it longer. It may support a missionary or institution for years until all the people of the church come to know of it and regard it as a real "parish abroad." The missionary is often one of their own congregation who has gone out or one whom the

church has "adopted" from the first. When the missionary is home on furlough he or she visits the church and makes it a sort of headquarters. Letters pass back and forth and real friendships are developed. From the point of view of permanency and easy administration, this is an ideal project relation. From the educational point of view it has been criticized as narrowing the missionary interests of the church.

The chief difficulties with the project system are administrative. The boards hesitated to commit themselves to handling all the detail involved. But the increasing and insistent demands of the churches for projects has forced them to do so. Another difficulty with projects, however, is in finding teachers to teach them naturally and properly. Here is where the missionary education departments are helping by publishing material on the methods of project teaching. Much attention has been given to this in the past few years. Meanwhile, too many Sunday school teachers know how to teach only in the old-fashioned way. This brings us to the whole problem of training teachers and leaders for the modern missionary education program.

THE TRAINING OF MISSIONS TEACHERS AND LEADERS

A final responsibility of the denominational departments of missionary education is the training of teachers of missions. The best of plans and materials will fail of results unless those using them have intelligence, skill and vision. Many feel that this is the heart of the missionary education problem.

Training agencies may be denominational or interdenominational. Those of denominational character are chiefly of two types, normal institutes or "coaching classes," and summer conferences or assemblies. The first is exclusively concerned with the teaching of missions, chiefly mission study classes; the second is concerned with religious education in general, but classes in missions are usually part of the curriculum.

A "coaching class" is usually set up for three days or six days in any city where there are enough churches of a denomination to make it profitable, or it may be an association, conference, or presbytery undertaking, in which case the class is held at some central town or city. The actual responsibility for such classes usually falls upon the local officers. Teachers are possibly pastors, experienced missionary education teachers, or field workers of the state or local areas. Only rarely does a central department of missionary education send a leader for coaching classes. The chief purpose of the class is to go over the textbooks for missionary study in the coming year with the idea of bringing out their teaching values. Those who have attended these classes in turn go into the local churches or women's societies and teach them.

In the larger denominations a summer conference for young people (of high school and college age) is held in nearly every state. Each lasts a week and attendance usually ranges from 100 to 300. The teachers number from fifteen to twenty-five and include board secretaries, field work-

ers, missionaries and leading pastors. Classes occupy the morning hours, recreation most of the afternoon, and devotional and inspirational meetings the evening. These conferences cover the entire field of religious education, but practically all include at least one good course in missions. All churches are urged to send delegates, and it is hoped that one or two will go back each year to the local church with the benefits of having taken the missions courses. They may not become teachers, but they should help to lead the missionary program in the church to success.

In practically all denominations included in this Inquiry the number of young people's conferences and attendance at them is growing. In the Baptist denomination these were 23 state summer assemblies in 1919 and 29 in 1929. In 1920, there were three conferences known variously as state rallies or house parties, for young women; in 1929 there were thirty-two. The percentage taking courses in missions out of the total registrants in such conferences and assemblies was, in 1927, 46 per cent.; 1928, 55 per cent.; 1929, 59 per cent.; 1930, 57 per cent. The Department of Missionary Education of the denomination since 1922 has supplied teachers of mission classes in conferences and assemblies as follows:

1922—teachers of	53	classes supplied
1924—teachers of	108	classes supplied
1926—teachers of	131	classes supplied
1928—teachers of	288	classes supplied
1929—teachers of	309	classes supplied
1930—teachers of	334	classes supplied

Forty-four regional conferences like the above have been scheduled in the Presbyterian denomination for the summer of 1931. The Congregationalists and Methodists hold a series of similar conferences but statistics concerning them have not been gathered. The Reformed Church in America has one conference for young people each summer at Stony Brook, Long Island, which has two full-time classes in missions. The United Presbyterians have a similar conference at New Wilmington.

There are also teachers' training institutes in winter held in larger churches of some of the cities in most denominations, but these do not so often give courses in missions. At least three of the larger denominations offer a correspondence or "self-improvement" course for teachers who for various reasons are unable to attend conferences. These are a new feature of the past two or three years.

The Presbyterians have a national summer training institute each year at Wooster, Ohio, which is a school of advanced standing for leaders who have previously attended the ordinary summer conferences or their equivalent. Its sessions last for two weeks and a two-hour course is offered for mission study leaders.

Interdenominational training agencies include twenty conferences or summer schools held under the auspices of the Federation of Women's Boards of Foreign Missions, four conferences held by the Missionary Education Movement, and four more held by the International Council of

Religious Education. The twenty conferences held by the Federation are chiefly intended for the teachers of study classes in the women's auxiliaries. They are becoming largely lecture courses, however, and from the point of view of training teachers are not considered so good as formerly. More intensive work is done at the conferences of the Missionary Education Movement, which are considered as advanced or graduate conferences for those already experienced in the missionary education field. The conferences of the International Council of Religious Education cover the whole field of religious education, but three courses dealing entirely with missions are included in the curriculum. These are course 106 on "Missionary Materials and Methods," course 308 on "World Missions," and course 309 on "Home Missions." These Standard Leadership Courses are often the same ones offered at summer conferences, and are the ones for which Standard Leadership Training Credits are given by the International Council.

CONTRIBUTIONS AND SHORTCOMINGS OF MISSIONARY EDUCATION

This report may appropriately be brought to a close by summarizing a statement made before the Foreign Missions Conference of 1930, by Dr. Ralph E. Diffendorfer, long secretary of the Missionary Education Movement and later of the Department of Education of the Methodist Episcopal Church, author of *Missionary Education in Home and School*, and undoubtedly one of the greatest authorities in the field.²²

He felt that the missionary education forces as now constituted were:

Stimulating, coördinating and making effective all the denominational departments of missionary education.

Influencing profoundly the systems of general religious education in the various denominational and interdenominational movements.

Providing material for missionary education of a very high grade.

Their shortcomings were:

Failure to provide a sufficiently popular, cheap, but still adequate form of missionary educational material to reach the masses of people, especially those in rural groups.

Failure to get the product used as widely as it ought to be so that it might modify the attitude of church people and result in increased missionary giving and activity.

Failure to train leaders sufficiently for the needs of the day.

SUMMARY AND COMMENT

Missionary education has a dual relationship, to direct promotion for missionary income on the one hand and to religious education on the

²² *Foreign Missions Conference of North America, 1930*, pp. 299-305.

other. This should be a great advantage, but unless constant vigilance is maintained it may also be a liability. There is always the danger that missionary education may be squeezed out unless the missionary education department is constantly and energetically pushing its program. Vital coöperative relationships are necessary for the success of any missionary education department—coöperative relationships first with the mission boards, the promotion agencies, and the educational channels of the particular denomination and, second, with the interdenominational agencies such as the Central Committee, the Missionary Education Movement, and the International Council of Religious Education. Every denomination should scrutinize these coöperative relationships from time to time to see that they are functioning freely and efficiently. Sometimes traditional practices interfere and frequently personalities are involved. It is particularly important that the best and newest material be passed on directly from the mission boards to the Department of Missionary Education and from there sent by the proper religious education channels to the local churches.

Speaking of personalities, it is well known that not all promotion officials are equally convinced that further money spent on missionary education brings returns in proportion. Promotion officials should, of course, also realize, that the incoming dollar is not the only aim of missionary education. A constant battle is being fought on this line. On the other hand some religious education directors feel that missionary education is an extra and that promotion officials are in reality trying to capture the religious education agencies for propaganda purposes. Both of these extremist positions seem to be held by declining minorities.

As to the actual effect of missionary education on denominational giving to missions, opinions differ and figures are completely inconclusive. Too many other factors are involved. Also the modern missionary education departments have, in the few years since their reorganization, of necessity spent a disproportionate amount of time and energy in building up their literature and regional organization and perhaps not enough as yet in promoting the actual use of the material. Furthermore, since much of their work is with the young it is too early to expect noticeable results in a financial sense. To any criticism of missionary education for failure to show results in the past the supporter may well reply as Christians sometimes answer for Christianity, that it has never yet been tried.

Certainly the denominational support of missionary education has always been ridiculously inadequate in the face of its ambitious program, and continues to be despite reorganizations. No department is ever able to carry out more than a fraction of its excellent paper plans. Is the lack of proper support for missionary education a short-sighted policy? Or is it inevitable when it is considered in competition with other demands upon the denominational treasury?

One can scarcely help being impressed with the quantity and quality of missionary education material made available by denominational and

interdenominational agencies. The study textbooks, especially, are of a very high order and they are being widely used. The only criticism of them encountered was that they were too general, but it must be remembered that the denominations themselves supplement them with more specific information, and it is valuable to get a view of the larger problems from an interdenominational point of view. The fact that both the Central Committee and the Missionary Education Movement, producing the textbooks, are self-supporting, therefore costing the churches nothing, enhances admiration for this division of the work.

In the unprinted Appendix will be found a list of study books and readers published for the several age-groups by the Missionary Education Movement, 1921-31; a list of missionary education promotion and methods pamphlets published by the several denominational departments of missionary education; and notes on the contents of "helps" packets prepared by several denominations to supplement *India Looks to Her Future*, the Foreign Missions adult textbook for 1930-31.

If the literature were more extensively used, missionary education would be less of a problem. One drawback is the lack of complete regional and local organization for its promotion. Another is that the work of field and regional officers is almost completely voluntary. A final consideration is the increasing competition of other activities for the time and interest of the average churchgoer. That in spite of these difficulties missionary education seems to be making progress is speaking well for the quality of the literature and the efforts of the present headquarters staffs of the denominational departments of missionary education. If the operating budgets of the departments are not cut severely in the next few years, further progress may be expected as plans now under way begin to show the results which come from successive years of uninterrupted, steady, cumulative effort.

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To this list might be added a host of works on religious education in general if one were concerned with the pedagogical phase of the subject. For denominational plans and organization the best sources are the pamphlets listed in the section of the report dealing with "promotion and methods literature" above. One must also consult the annual reports of the missionary education departments of the several denominations. Some reports, even where good work is being done, are very superficial.

II

DIRECT PROMOTIONAL ACTIVITIES

CONDITIONS OF THE DENOMINATIONAL PROMOTION SYSTEM

SIZE OF THE DENOMINATION

The character and complexity of a church's promotional organization is dependent first of all, and perhaps chiefly, upon the size of the denomination. For the six churches concerned in this Inquiry the following table will give a sufficiently accurate picture. The first three columns of figures are from the U. S. Census of *Religious Bodies: 1926* (Vol. 11), and the last two columns from C. H. Fahs, *Trends in Protestant Giving* (1929), the figures being for the year 1926.

Denominations	No. of Churches	No. of Members	Total Church Expenditures	Income for Foreign Missions	Income for Foreign Missions from Living Donors Per Member
Methodist Episcopal...	26,130	4,080,777	\$89,422,307	\$6,156,343	\$1.50
Presbyterian, U. S. A...	8,947	1,894,030	63,230,663	4,712,355	2.20
Northern Baptist.....	7,611	1,289,966	34,318,000	2,293,822	1.21
Congregational	5,028	881,696	25,820,342	2,137,371	1.79
United Presbyterian...	901	171,571	6,642,820	1,397,185	6.77
Reformed Church in America	717	153,739	5,524,673	600,233	3.26

The Methodist Church thus stands alone in point of size, being from three to four times as large as the Presbyterian, Northern Baptist, and Congregational churches, which may be placed together in a second

grouping. The last two denominations are definitely so much smaller than the others that a modified and simpler organization for promotion is to be expected.

The larger the denomination the more difficult it seems to be for the central promotional agency to reach the local church with its program. It must force any such program down through a series of area officials. The smaller denominations can rely almost entirely on direct correspondence and direct visitation. Personal contacts bring a personal response. The higher per capita giving of the smaller denominations should be noticed. Without claiming that size is the only factor involved, we may yet legitimately conclude that it has much to do with the efficiency and thoroughness of promotion. Also, as the larger church requires a more complicated promotional organization, we may expect it to spend slightly more per dollar on promotion than the smaller denominations find necessary.

GEOGRAPHICAL DISTRIBUTION OF DENOMINATIONAL MEMBERSHIP

Another factor which conditions all this is the geographical distribution of a denominational membership. The two smaller denominations have a definitely concentrated membership. According to the Religious Census of 1926 the Reformed Church in America had 62 per cent. of its churches and 67 per cent. of its church members in New York and New Jersey. Michigan and Iowa accounted for an additional 20 per cent. of both churches and members. The United Presbyterian denomination had 50 per cent. of its churches and 61 per cent. of its members in Pennsylvania and Ohio, with New York, Illinois and Iowa accounting for a large proportion of the remainder. Neither denomination was represented in the South or in the Western mountain states to any appreciable degree. Nor was the Reformed Church represented by more than five churches on the Pacific Coast. The attention of both these denominations was centered on four or five states.

But the larger denominations have a widely distributed membership. It is true the Congregationalists are concentrated in New England and along the northern tier of states, and in California also, but here at least twenty states are involved. The Northern Baptists do not need to concern themselves about the South, nor the Presbyterians greatly about New England, but otherwise these denominations and the Methodists are well represented in all states. It is logical to conclude that a widespread distribution of members also increases the size and complexity of the promotional organization with an increase also in the expense of promotion, and perhaps a decrease in efficiency unless the organization is indeed an unusual one. Take the matter of travel expenses alone. Board officials and speakers can get into, and do get into, practically every church of the smaller denominations within their concentrated areas and without incurring an unreasonable traveling expense account. Because this is possible the churches of these denominations get a greater amount and perhaps a higher average quality of visitation.

The urban and rural distribution of churches enters in also. For the denominations concerned in this Inquiry it is given in the following table (data from the 1926 Religious Census):

<i>Denomination</i>	<i>Urban</i>	<i>Rural</i>
Methodist Episcopal.....	21.0	79.0
Presbyterian, U.S. A.....	36.8	63.7
Baptist, Northern.....	37.6	62.4
Congregationalist	38.2	61.8
United Presbyterian.....	44.4	55.6
Reformed Church.....	42.4	57.6

The larger proportion of urban churches in the smaller denominations is seen at a glance. Even most of the rural churches in these denominations are comparatively close to a large city. This still further permits reduced traveling expenses and tends perhaps to secure a higher quality of cultivation. Furthermore, the city and suburban churches are usually able to give more to missions than the country churches, so that these denominations not only are able to cultivate more efficiently, but have richer ground to cultivate. On the other hand the larger churches are handicapped not only by distance but by a larger proportion of weak rural churches, where the point of diminishing returns may be easily reached.

We find, then, that in the first place the promotional situation is directly and vitally affected by certain geographical considerations, which place the large denominations under a handicap. The geographical factors cannot be changed so that the remedy will have to be found in the organization developed to meet it. One logical inference, one feels, is that strong sectional or area organization is necessary in these larger denominations. There may need to be more reliance on literature than in smaller boards, especially literature for rural groups. Other policies, which it is not for this survey to suggest, might be in order. The important thing is that these boards should recognize the exact nature of their handicap and then, after study by those experienced in its promotional work, a long-time program could be formulated which, if adhered to, would gradually improve the situation.

The character of a denominational promotional system is also conditioned by historical factors, first in the denomination itself and second in the life and society in which it must work.

SOVEREIGNTY PASSES FROM THE FOREIGN MISSION SOCIETY TO THE DENOMINATION

One interesting historical change, common in all denominations, has been the shift in sovereignty from the mission society to the denomination itself. Most for the foreign missions societies in America began as independent individual undertakings. They were genuine "societies," usually with a membership paying regular dues. The membership elected

their own officers and through them controlled the work. True they were denominational in doctrine and limited their solicitation largely to the members of the corresponding denomination, but there was no denominational interference in finances or administration.

The situation is now completely reversed. It is difficult to find any signs of independence except in one or two of the women's boards. The regular Methodist, Reformed, and United Presbyterian foreign boards gave up their independent status soon after they were established and became what they are now, official agencies of the church. The Presbyterian Board of Foreign Missions came under the control of the General Assembly in 1894 when the charter was amended to provide that

the management and disposition of the affairs and property of the said Board . . . shall be vested in twenty-one Trustees, who shall be appointed from time to time by the General Assembly . . . for such terms as the Assembly may determine.

The first step bringing the American Board of Commissioners for Foreign Missions under the control of the National Council of the Congregational Churches was taken in 1904 when the Board promised to elect the majority of its members on the basis of nominations made by local conferences and state associations. Since the Council meeting and the Board meeting were held together every second year the result was that the local conferences and associations nominated the same men to represent them on both bodies. In 1913 the situation was recognized when provision was made in the by-laws that all delegates to the Council were by virtue of that fact also members of the Board. Theoretically the Council still has no authority over the Board, but it passes "resolutions" which are immediately after "concurred in," and thus given effect, by the same members sitting as a majority on the American Board. The American Baptist Foreign Mission Society became a cooperating society of the Northern Baptist Convention at the annual meeting in 1908. All accredited delegates to each annual meeting of the Northern Baptist Convention are members and the Convention presents nominations for election to the Board of Managers of the society.

The women's societies maintained their independent character longer, but two of them, the Congregational and Presbyterian, have now completely merged with the regular boards and are therefore subject to the same control. The women's societies of the smaller denominations are definitely auxiliary to the regular boards. The Woman's American Baptist Foreign Mission Society is separate and of equal standing with the regular Board of that denomination, but both are subject to control by the Board of Missionary Coöperation, established by that denomination in 1924. The Methodist Woman's Foreign Missionary Society preserves its independence, but coöperates loyally in the denominational plans.

As a result of this shift in sovereignty the denominations now control both the solicitation of funds at home and their administration abroad. And the solicitation at home is rigidly regulated so that all benevolent boards may have a proportionate chance. Or, if solicitation is not regulated, then it is the total receipts that are apportioned among the boards according to a ratio decided upon by some agency of the church. In either case the foreign mission board now gets its stop-go signal in promotion from the denomination. And its finances are no longer a matter unto itself but are irretrievably bound up with the whole financial structure of the church, both local and national.

If this shift in control seems to have been to the disadvantage of the foreign missions cause, it must be remembered that it was probably inevitable. For independently founded benevolent societies and agencies increased in number so rapidly that denominational recognition or non-recognition of them was forced. And those recognized also increased in number and size until there was intense competition and frequent conflict in timing campaigns and other promotion efforts. In the thirty years before the Congregationalists took action in 1913 the subject had come up for discussion at thirteen out of fifteen meetings of the Council, and it was "widely discussed in state conferences, district associations, ministers' meetings and wherever Congregationalists have assembled."¹ The situation was becoming intolerable in the local churches of all denominations, and it would seem to be to the interest of the societies themselves as well as of the churches to have the appeals regulated and, if possible, consolidated. In addition to the practical requirements of the situation there is much to be said theoretically for the idea that the churches should control their benevolent societies. So, if the foreign mission boards have suffered unduly from the situation, they must now look for relief to come from adjustments within the denominational organization.

MERGING MISSION SOCIETIES AND MISSION APPEALS

The same situation brought about not only the regulation of appeals, but also the merging of appeals and the merging of societies. It was also felt that the merger of societies would make possible a decrease in the overhead costs of promotion and administration. The same shift in sovereignty, already discussed, made possible whatever mergers and consolidations wisdom seemed to call for.

Two denominations, the Presbyterian and Congregational, have taken the very radical step of merging their women's societies with the regular foreign mission board, the former in 1923 and the latter in 1925. In the Presbyterian Church seven regional women's societies had grown up, as follows:

¹ Preface to the *Report of the Committee of Trustees on Missionary Organization* (1925).

<i>Name of Society</i>	<i>Headquarters</i>
Woman's Foreign Mission Society of the Presbyterian Church.....	Philadelphia
Women's Board of Foreign Missions of the Presbyterian Church, New York.....	New York
Woman's Board of Foreign Missions of the Northwest.....	Chicago
Woman's Presbyterian Foreign Missionary Society of Northern New York.....	Auburn
Woman's Occidental Board of Foreign Missions of the Presbyterian Church	San Francisco
Woman's Presbyterian Board of Foreign Missions of the Southwest....	St. Louis
Woman's North Pacific Presbyterian Board of Missions.....	Portland

They may be regarded as regional branches of one organization, for one magazine, *Woman's Work*, united them all. Each, however, had a very efficient local organization for regional cultivation, and each region was small enough so that cultivation was fairly thorough. There was the added stimulus of good-natured competition.

Similarly in the Congregational Church there had been three regional women's organizations, viz:

- The Woman's Board of Missions (Eastern)
- The Woman's Board of Missions of the Interior (Mid-West)
- The Women's Board of Missions for the Pacific

All of these were more than fifty years old, well-established, and smoothly functioning. Each had its own magazine—*Life and Light for Women* (Eastern), *Mission Studies* (Mid-Western), and *Our Work* (Pacific)—which kept their membership closely informed in elaborate detail of the work of the foreign field and of financial affairs at home. Each had a separate central office, promotional staff, branch offices, etc., in fact, an entire promotional machine down to the auxiliary societies in the local churches. Responsibility in the promotional scheme was definitely established. Personal relationships within the circles of each board were close. Competition between the boards was good-natured and valuable. Finally, in both denominations there was the challenge of a clear-cut responsibility and the pride of the women in meeting it.

To merge such well-established organizations with the regular boards was indeed a daring move, and one which caused much debate at the time. It was hoped to gain the women's loyalty to the entire foreign mission enterprise of the church instead of to only a part of it. In the Presbyterian denomination the membership of the regular Board of Foreign Missions was increased to forty, fifteen of whom are ministers, ten ruling elders, and fifteen women. Women were also placed in official position on committees and in treasury and secretarial offices. In the Congregational denomination the by-laws of the American Board were revised so that at least one-third of the members would be women. Women were also to compose one-third of the Prudential Committee, and to hold administrative positions on an equal basis with men.

It was hoped to conserve the values of the women's local organization by keeping it intact as far as possible, and to use it as a channel for promotional and educational material much as before. In the Presbyterian denomination especially it has proved very valuable for this purpose. The Presbyterians also retained a good women's magazine, changing its title to *Women and Missions*. The Congregationalists, however, suspended all three of the women's magazines and placed reliance wholly upon the *Missionary Herald*, regular organ of the American Board.

The question as to whether these mergers have meant a gain or a loss is by no means settled. Were the women's boards merged or submerged? Was their distinctive work lost or impaired? Are these mergers an important factor in the financial situation? Statistical proof, in view of the many other changes and factors involved, is practically impossible. The financial position of these two boards, however, does not seem to be any worse proportionately than that of those in which there was no merger. Possibly, as the period of readjustment passes, it will be found that the merger of the women's societies and the regular boards will constitute a distinct gain, if not financially, then from other points of view.

Another radical and perhaps more important type of merger is that which consolidates the promotion activities of all the Boards of the denomination, at least as far as they are concerned with solicitation through the churches, in a central board of promotion. This has been done in three of the larger denominations, the Methodist, Baptist, and Congregational. Only the Presbyterians of the larger denominations have resisted this tendency, and instead they have regulated promotion by a zoning system which will be described later.

The use of a central promotion agency permits the making of a unified appeal to the local church for all benevolent boards at once. The pressure for a unified appeal, growing out of the previous confusion and competition of separate promotional efforts has already been described. The multiplicity of relief appeals during and immediately after the war also perhaps helped to make the local situation unbearable. At the same time the war period seemed to furnish examples of the greater success of unified budgets and large drives. The remarkable success of the centenary movement of the Methodist Episcopal Church, launched in 1919, in which the several boards united their plans, budgets, and canvassing efforts, stimulated the similar launching of Forward Movements in other denominations. The Interchurch World Movement, representing the combination of denominations in a unified appeal, was the next step. Some of the Forward Movements merged themselves with it, and after its failure they again continued independently. Results seemed to justify the unified procedure, at least within denominations, and when the time of the Forward Movements was nearly up, efforts were made to conserve their organization in permanent central promotional boards for the denominations. The World Service Commission of the Methodist Episcopal Church and the Board of Missionary Coöperation of the

Northern Baptist denomination were both organized in 1924. The Commission on Missions of the Congregationalists was established in 1925.

THE METHODIST WORLD SERVICE COMMISSION

The World Service Commission cares for the promotion work in the Methodist churches of the following Boards:

- Board of Foreign Missions
- Board of Home Missions and Church Extension
- Board of Education
- Board of Hospitals and Homes and Deaconess Work
- Board of Pensions and Relief
- Board of Temperance, Prohibition and Public Morals
- American Bible Society (Methodist share of support)

It does not include the Woman's Home or Foreign Mission societies, the securing of money for the building and endowment of local educational and philanthropic institutions, solicitation for interdenominational or non-Methodist charities or for General Conference expenses or the Episcopal Fund.

The World Service Commission, consisting of elected representatives, lay and clerical, of the twenty-one areas, representatives-at-large appointed by the bishops, and five bishops selected by the Board of Bishops, fixes the amounts to be asked for from the churches, determines the ratios by which the joint receipts are to be apportioned among the boards, plans all promotion policies, and between sessions of the General Conference exercises final authority in all matters relating to World Service. The Board of Foreign Missions, like all other boards of the denomination, is required by the Book of Discipline to prepare and submit to the Commission an annual statement of amounts needed for the successful prosecution of the work committed to its care. The Committee on Budgets, Askings and Ratios of the Commission then canvasses the Askings of the boards, scales them down to what is felt to be a reasonable expectation of receipts and then submits the totaled budget to the churches as their goal.

Of the Foreign Board's expenditures an additional \$168,525 was spent for general administration and for the Board's treasury and \$84,824 for promotion, making a total of \$253,349 or 6.3 cents out of every dollar disbursed by the Board, including the amount received from World Service. Thus the total overhead expense averaged about 10.5 cents on the dollar. The amount credited to promotion for the Foreign Board includes editorial and publicity work and the entire administration of the project plan. Ten and one-half cents does not represent the total expense of overhead, however. All promotional expenses incurred by Area, Conference and District organizations, as well as time, effort and money spent in the local church must be paid for by the respective Area, Conference, District and local organizations. If much of the local work is volunteer, it still constitutes a donation toward foreign missions or other benevolent purposes. It must be remembered that there is another cut for administra-

tive purposes when the money first reaches the foreign field, so that between the donor and the missionary there are at least four deductions from the missionary dollar.

In the matter of designated gifts from individuals which are non-divisible, the Foreign Board has all the advantage. In 1928-29, according to the annual report of the Board of Foreign Missions (p. 20) these were as follows for the several boards:

Board of Foreign Missions.....	\$429,737
Board of Home Missions and Church Extension.....	77,847
Board of Education.....	23,680
Others	23,208

Designated gifts are popular because they provide the donor with the certainty that his money is actually reaching the point he intended, but the foreign boards in all denominations hesitate to encourage them because they cut down the regular appropriations needed for carrying on the general work.

The *Discipline Book* of the General Conference provides that in the Methodist denomination there should be a World Service Council in every area, conference, district and pastoral charge, which shall disseminate information and develop an intelligent interest and enthusiastic coöperation in the missionary, educational, and philanthropic activities of the denomination. Such councils will coördinate and supervise all promotion activities. All District World councils should contain ministers and laymen in equal number and representing each charge. They should have a recording secretary and treasurer and a stewardship secretary, missionary education secretary, finance secretary, and literature secretary. Each Local World Service Council should likewise have a Department of Stewardship, Department of Missionary Education, Department of Finance, and Department of Literature. The Methodists have here the outline of a very efficient local organization, the establishment of which has been hitherto impossible because of the independence of the boards and competition of causes. With a large denomination it would seem that strong emphasis should be put on strengthening the local organizations.

The actual work of promotion and canvassing is then carried out by the Commission's Coöperating Administrative Staff, which is composed of the secretaries of the constituent boards. Under this staff are the several permanent departments of the commission for the cultivation of the field. The Coöperating Staff also elects from its own members an executive secretary who works under its direction.

Thus it will be seen that the Foreign Board still shares in the promotional work in the churches, but that such promotion is one step removed from the offices of the board and is rigidly controlled by the Commission. No matter what the Foreign Board may do, its share in the distribution of receipts is fixed by a power outside itself. The whole level of giving must be raised before the share of any one board can be increased. The relative popularity of foreign missions as compared with other causes

does not count. A giver cannot increase his gift to foreign missions without increasing his gift to all other boards proportionately, except if his gift be a *designated gift*. These gifts the Commission distributes to the proper board without division to be used by the board for the designated object. But these designated gifts can be received only for certain objects approved by the boards and the Commission, and a donor is urged to designate not all but only some part of his gift.

That the operations of this Commission and its staff may be entirely clear its financial operations for a definite year will be briefly traced as an example. The third World Service year, 1926-27, will be used, a clear statement not being available for a later year.² World Service receipts from the churches that year totaled \$8,330,352. Expenses of the World Service Commission for the period were \$15,308 (that is, of the actual commission which meets annually); of the central treasury and statistical division of the Commission, \$73,744; and of the Coöperating Administrative Staff and its permanent departments, \$330,557, the expense of the Commission thus being \$419,629, or 5.037 cents for every dollar secured. After the expenses of the Commission have been deducted the "specials," totalling \$625,181 in this case, and certain preferential payments due the boards by order of the Commission are taken out. The remainder was distributed according to the following ratio, fixed for the year by the Committee on Budgets, Askings and Ratios:

Board of Foreign Missions.....	38.50%
Board of Home Missions and Church Extension.....	38.50
Board of Education.....	17.66
Board of Hospitals and Homes and Deaconess Work.....	1.50
Board of Pensions and Relief.....	1.27
Board of Temperance, Prohibition and Morals.....	1.41
American Bible Society.....	1.13

That such emphasis brings results is shown by the fact that in May, 1930 (May is the month in which the special effort is made), there were remittances from 9,603 charges, nearly 3,000 more than in May, 1929 (*Annual Report of the World Service Commission, 1929-30*, p. 66). The largest number of charges ordering printed matter for use in World Service was 6,601 in 1929-30. There are nearly 15,000 charges in the denomination. Only a few hundred of these sent regular monthly remittances as urged by the Commission (*Ibid.*, p. 68). That local emphasis is needed is also shown by the fact that but slightly more than a million of the four million members of the Church gave to World Service (*Ibid.*, p. 663). The Every Member Canvass, which is the Commission's recommended local procedure for raising money, was carried on in only about 5,000 of the 15,000 charges (*Ibid.*, p. 68). And though the World Service Commission has now been in operation six years, the field officials are constantly finding charges that have never heard of World Service.

The World Service Commission recommends that each charge ap-

² Figures taken from the *World Service Manual*, revised edition, 1927.

point a treasurer of World Service benevolence separate from the treasurer handling regular church funds. It provides a World Service Financial System, with appropriate record books, etc., for handling and keeping records, and is trying to extend the use of it. For the World Service Commission, as well as organizations sponsored by other denominations, has suffered from the hopeless confusion in accounting in many churches. It also has protested against the practice in some conferences and charges of soliciting in the name of World Service aid and assistance for local causes which are joined in the same appeal. "In some instances it appears that moneys solicited in the name of World Service or given for that purpose have actually been *misappropriated* to local emergent necessities."³

Though the Methodist Church is still more autocratic than other denominations to be considered, there has been a transition toward democracy of late which has shown itself, for one thing, in the protest against the old system of apportioning among the churches the expected income for benevolences. This system has been set aside. The Commission must now wait for a pledge from each area, district, and charge of what it will earnestly undertake. This places the initiative with the local church. Most charges do not seriously undertake an increase in their giving each year, but allow it to run along on the same level. If a serious increase in local expenditures takes place through some new outlay, the amount of the World Service goal may actually be lowered.

Thus we see that foreign missions must compete at every point, first with all the other organized benevolences of the church, and then with the demands of the local parish. And at every point it is rigidly regulated and held in check.

THE BAPTIST BOARD OF MISSIONARY COÖPERATION

The Board of Missionary Coöperation of the Northern Baptist Convention is the promotional agency for the following coöperating national societies and boards:

- American Baptist Foreign Mission Society
- Woman's American Baptist Foreign Mission Society
- The American Baptist Home Mission Society
- Woman's American Baptist Home Mission Society
- The American Baptist Publication Society
- The Board of Education
- The Ministers and Missionaries Benefit Board

It also distributes from its income the funds going to the sixteen standard City Mission societies of the denomination, to the Baptist Young People's Union, to the American Baptist Historical Society, to the National Council of Northern Baptist Laymen, and to the Federal Council of Churches. It also handles all receipts and expenditures of the National Convention and of all the state conventions. In addition to bearing its own expenses for promotion it also bears the expenses for state promotion. Of the

³ *Annual Report of the World Service Commission, 1929-30*, p. 22.

\$7,137,406 received and expended by this organization in 1929-30 the American Baptist Foreign Mission Society received \$1,504,082 and the Woman's American Baptist Foreign Mission Society received \$432,821. This shows the proportion which foreign missions share in the whole.

The membership of the Board of Missionary Coöperation is represented by three delegates from each of the coöperating organizations listed above, by one delegate from each of the Standard Mission Societies and from each of the state conventions, and by nine members-at-large. There is an Administrative Committee which meets more frequently and on which each of the coöperating organizations is represented by one member. There are various permanent subcommittees on Field Activities, Stewardship, Literature, Stereopticon, Publicity, Business, News Bureau, *The Baptist*, and *Missions*, the members of which with the executive secretary, recording secretary and treasurer, constitute the actual administrative force.

As in the Methodist denomination, the participating boards and societies prepare budgets of their askings which are sent to the Board of Missionary Coöperation. After these budgets are all assembled the Board of Missionary Coöperation passes them on to the Finance Committee of the Northern Baptist Convention. This committee goes over them, makes the necessary revisions, and submits the total budget to the Convention for acceptance. The allocation of receipts among the organizations is based on the recommendations of the "Second Survey," a very thorough study made over a period of two years, 1926-28, by a special committee headed by Dr. Frank W. Padelford. These allocations are made immediately after acceptance of the total askings by the Convention. To guard against debt a spending budget, usually 90 per cent. of the allocations, is authorized.

The Board of Missionary Coöperation is responsible for a comprehensive promotional plan. In carrying it out it can call on the staff of the participating boards either for aid in furnishing speakers or to coöperate in the preparation of literature. In 1926 a Standard Promotional Program was placed in operation and is still being carried out. Its central feature is the use of January as a "missionary information month, of February as a month for securing the acceptance of quotas by the churches, and of March for an every-member or community canvass."

For January an attractive piece of literature is prepared which shall be distributed to every family and which provides them with daily reading throughout the month. In 1926-27 it was *The Log* of the airship *Evangel* on a world tour of the mission fields; in 1927-28, *The Chronicle*; in 1928-29, *The Latchstring*; in 1929-30, *The Transit*, and in 1930-31 *The Mail Box* (a copy of this is on file). Over 300,000 copies of each have been distributed, with field workers and pastors stressing its use.

Before the year 1927 not more than 200 churches of the Baptist denomination made a practice of assuming at the beginning of the year responsibility for a definite share of the missionary budget. Beginning

in this year, however, a definite effort was made to follow the January education work with an effort to secure acceptance of quotas. Standards of giving were presented in diagram and charts, and the widest publicity to the effort was given in denominational papers, state bulletins, and mimeographed news-letters. In 1928 a quota was accepted by 1,026 churches in February and by 2,630 before May. In 1929 the acceptances were 1,106 in February and 2,983 by May (Report of the Board of Missionary Coöperation in the *Proceedings of the Northern Baptist Convention* for 1930).

Along with these efforts in preparation for the every-member canvass must be mentioned the mid-year Association meetings held primarily for the discussion of the benevolent work of the church. These one-day sessions were also begun in 1927 and have come to be a major element in the Baptist promotional program. They represent the place where the national leadership and the local leadership contact. Speakers for these occasions are drawn from the staff of the Board of Missionary Coöperation, from secretaries of the coöperating boards and societies, from missionaries, pastors, women, laymen. Promotional literature is on hand in quantities, and announcements of plans, mission study books, etc., are made. There is organized effort on the part of the Association missionary committee to secure the attendance of church leaders as delegates from every charge. Ideally this should be the local missionary committee which can take the plans home and put them into operation. There were in the 400 associations of the Northern Baptist denomination 331 such mid-year meetings in 1927-28, 331 in 1928-29, and 313 in 1929-30.

The culmination of the Baptist effort is reached with the every-member canvass held in March. The technique of these canvasses will be discussed later. Not until 1929 was the plan put into operation generally, the years, 1926-28 of the Standard Promotional Program, being considered as preparatory to its inauguration. Though it is perhaps the most difficult part of the program to get accepted, it has gained momentum with great rapidity, and within two years (i. e. in 1930-31) over 2,000 of the approximately 8,000 churches of the denomination carried out such canvasses. The results have given cause for much enthusiasm.

The "Second Survey" urged a full-time paid secretary of promotion in each state, presiding over a state Department of Promotion or Missionary Coöperation. This secretary is the Board of Missionary Coöperation's chief agent in each state, and all mid-year Association meetings are planned with his advice. He speaks at the mid-year Association meetings, travels about from church to church, when possible, and keeps in touch with local and Associational leaders. Churches look to him for advice on promotion matters and he endeavors to interpret the program of the board to them. His reports form an annual summary of the situation in each state.

THE CONGREGATIONAL COMMISSION ON MISSIONS

The Commission on Missions which has charge of almost all the promotional work of the benevolent boards and societies of the Congregational churches, was first established as an *ad interim* committee of the National Council to advise with the national societies with regard to their appeal to the churches. As the power of the Council over the boards increased the Commission on Missions became more and more a regulatory body. Finally in 1921, when readjustments were being made after the failure of the Interchurch World Movement, the Commission was charged by the National Council with raising a \$5,000,000 budget for Congregational benevolences. It then became a body engaged in actual promotion. In 1925 the final step was taken when, by recommendation of the Report of the Committee of Twelve, the Commission was made officially responsible for raising the income of all the mission boards and benevolent societies.

The Commission directly represents these boards, for it is composed of the Prudential Committee of the American Board of Commissioners for Foreign Missions, the Board of Directors of the Home Board, and nine members-at-large to be appointed by the National Council. As so constituted it meets annually, usually at the same place and time that the American Board and the Home Board have their annual meetings. An executive committee of the Commission acts for it *ad interim*.

The Commission provides from its treasury first for the payment of its own expenses, for the budget of *The Congregationalist*, and for the Congregational share in various interdenominational projects. It afterwards distributes its remaining receipts from the churches among the American Board of Commissioners for Foreign Missions, the home boards, and the state conferences. The Commission itself through its Survey Committee sets up the percentages by which this distribution is made.

The actual preparation of a promotional plan and supervision over its execution is the duty of a joint Promotional Council of the Commission on Missions. This council numbers eighteen members, of which the home board and foreign board each appoint five. Three are chosen by the body of state superintendents. The general secretary of the National Council, the secretary of the Committee on Missionary Education, the secretary of the Laymen's Advisory Committee and the two Promotional secretaries are members *ex officio*. The two Promotional secretaries, one a man and the other a woman, are the general administrative officers of the Promotional Council. The woman secretary has as a special task the cultivation of the women's work. As thus organized the Promotional Council is considered by each board to be its official committee on field promotion.

Most of the benevolence money comes to the Commission from the State Conference treasuries which have collected it from the churches.

Some may go direct to the Commission and some usually goes direct to the boards, but it is reported to, and cleared through the Commission on Missions, which in turn reports back to the State Conference. Practically all the Congregational state conferences have committees on Systematic Benevolences which pass down the denominational promotional plans. Without invalidating the direct relations between the Commission and the state organizations there have been established joint regional committees of promotion, composed of both men and women, whose duties are to carry on the promotional and educational program in close coöperation with the state committees. They also promote regional conferences and inspirational gatherings. They were intended also to carry on certain services formerly rendered by the district offices of the women's boards, which offices were closed with the merging of the Boards. Below the state committees are the Benevolence Committees of the Associations which are supposedly in touch with the benevolence committees in the local churches. At all the state and association conferences it is urged that the round-table method of talking over problems of benevolence with pastors and local leaders be followed.

There is one point that calls for special emphasis in the Congregational system. Despite the establishment of the Commission on Missions as the common promotional agency the American Board and the Home Boards have not given up their own promotional work to any great extent. The American Board indeed, has made an addition to its promotional staff. It maintains an educational department and editorial department of its own, handles all the project work, publishes its own magazine, *The Missionary Herald*, and even carries on a special financial appeal each summer, a concession which the Commission on Missions has allowed. This appeal is not through the churches but is made only to individual friends of the American Board, and its use is usually to make up the deficiency in the church apportionment coming through the Commission. It is always very successful; showing that interested individuals are glad of the opportunity to make a direct contribution.

The dual promotional work is more costly to the denomination than was intended, and though overlapping is prevented as much as possible by clearing all activities through the Commission on Missions and carefully delegating responsibility, the situation itself would seem to prevent bold, clear-cut planning and execution.

The central promotion agency has been criticized as carrying the responsibility for the promotion of missions one step farther away from the mission boards and from those responsible for mission administration. But where the mission boards are themselves represented in the promotional board or commission this criticism is to some extent obviated. The Congregationalists fare best from this point of view, for the Commission on Mission practically consists of the mission boards sitting together to consider their common promotional problems. Perhaps the Methodist World Service Commission is almost independent of the mis-

sion boards. The Methodists and the Congregationalists are both handicapped by the fact that their foreign mission boards and their promotional agencies are not in the same cities.

It must also be remembered that the engaging of the mission boards in promotional work has by no means been done away with under the new régime, since all the central promotional agencies have the power of calling on mission board secretaries and missionaries for speaking campaigns and other work. The use of missionaries for deputation work will be described later. The boards are still consulted about literature and often prepare it for the use of the promotional agency. Another answer to the above objection is that if the promotional officials are not as close to the mission boards they may be closer to the local church and thereby be better able to get the program accepted by them. Experts in the strategy of promotion, they have at their call experts in the problems of missions.

The central promotion agency may not have accomplished all that was hoped in the matter of reducing promotion expenses, but it would seem to have the advantage in efficiency, especially in the matter of unifying and strengthening regional and local promotional organization. As has been pointed out, this seems to be a very important matter in larger denominations. And in all three of the large denominations thus far considered, it would seem that rapid progress along this line is being made.

THE UNIFIED BUDGET

What about the effect of the unified budget which goes hand in hand with the central promotional agency? For, as the promotion activities are pooled so are the receipts pooled. When distributed they are not distributed on the basis of the comparative popularity of the several benevolences, but on the basis of what a group of church officials feel to be a fair and justifiable division. What about the man who would give to foreign missions but does not care about home missions? Or those who are sincerely opposed to foreign missions? Or what about a person who will give to help the whites, but not the black or yellow races? They need education the church may say. But it is conceivable that even a well-educated man may not be in sympathy with the entire program. He might give more to his pet charity if he knew it would really get there. But its being distributed among all the charities discourages him. The entire level of giving in a denomination must be raised before any one board or society receives more. Might not that discourage not only the giver, but also to an extent the board officials and the missionaries who make the appeal?

Furthermore, it is maintained that under the unified system, the emphasis is placed upon the "budget" to the exclusion of the items of service which it represents. Unable to present all of the causes effectively the pastor falls back upon generalizations and ends with an appeal to

denominational pride. The fact that the states are being relied upon more and more for promotional work tends to increase their emphasis because of their distance from the source of inspiration. The budget does not long retain its freshness as an appeal. Missionary education might help the situation by preparing the people, but it does not reach the busy class who often are also the wealthy class. The "project" system is another scheme which may remedy the situation by helping to bring back the human side of the missionary enterprise. Its rapid growth indicates that it is filling a need. But the project system also has its limits, as will be brought out subsequently. Also while it meets the second criticism, it does not meet that brought out in the previous paragraph. For project money is handled by the treasurer and distributed among the several causes in the same manner as the regular apportionment. The project is purely an educational approach. The man who wants to support some particular work which would not otherwise be supported is not satisfied with it.

The only remedy for the last man is the designated gift. It may be significant that while the regular giving of the churches by apportionment has fallen steadily, designated gifts for purposes outside the budget have increased until they have become a problem to the boards. All boards feel themselves conscientiously bound to apply the designated gift to exactly the object for which it was intended, nor do most of them deduct any overhead charges for handling it. But such gifts do not help to meet the regular work of the church provided for through the budget, and as designated gifts increase and regular gifts decrease the problem becomes more acute.⁴ The boards are actually forced to discourage these gifts by asking churches and individuals first to meet their apportionment so that they may earn the privilege of making an "over and above" gift to some designated object. And lists of approved objects—buildings, equipment and other needs which the regular budget is forced to omit—are drawn up, hoping that they will satisfy the intense desire to give something which would not otherwise be provided for.

The policy of allowing a board or society a direct campaign of its own once a year among its individual friends, such as is done with the American Board in the Congregational denomination, is another remedy that has been suggested.⁵ This measure of independence may hearten board officials. It might use sources of appeal which do not otherwise receive adequate presentment. And it might reach resources which the unified appeal might never adequately develop. Could such an appeal

⁴ See the significant editorial on this point in *The Missionary Herald* for April, 1931, p. 158.

⁵ See the letter of Rev. Ferdinand B. Blanchard to the Commission on Missions, dated Cleveland, Ohio, Jan. 5, 1931. This letter was carefully drawn by a member of the Commission to state the feelings of a number of church officials on the matter and it was the basis of considerable discussion at the meeting of the Commission and the Boards in Evanston, Illinois, in January, 1931. A copy is in the file box of promotional literature in the folder marked "Congregational—Commission on Missions."

be kept within bounds? Is there a middle way? The churches are not likely to give up their control over the boards again. On the other hand, both boards and constituency are rebelling against the present system. The finding of a fair compromise arrangement might well challenge the best thinking of church and missionary leaders.

THE EVERY-MEMBER CANVASS

The Every-Member Canvass which represents the culmination of promotional efforts in all three of the denominations just described deserves attention before passing to a consideration of other denominations. It is an effort to secure pledges for the support of both local expenses and mission contributions for the year by the intensive canvassing within limited time—usually one week—of every member and friend of the church. It has been emphasized as a type of religious promotion only since the World War, and as a well-planned, coördinated denominational effort it has been in use in the denominations here considered only a few years. Yet, it seems to have been amply demonstrated that, when carefully planned and thoroughly carried out, it is the most effective method of church financing existent.

The successful Every-Member Canvass is preceded by adequate preparation both of canvassers and congregation. The canvassers must understand all the items of the budget, and have a well-prepared plan of solicitation. The congregation should be prepared by a printed statement of the budget items and their meaning either in a church paper, or letter sent by mail, and there should also be an oral explanation of the budget and the plans from the pulpit. Previously for a month or more there should have been a process of instruction going on, with the pastor preaching, if possible, sermons on both the local and mission obligations of the church. On the Sunday previous to the week of effort all the congregation present should have the opportunity of signing their pledges in church so that they will not have to be called on during the week, thereby saving time both for themselves and for the canvassers. Canvassers usually go in twos, and as far as possible they are given their choice of the people they will see.

The Every-Member Canvass should be followed up until every member is seen and canvassed. Even if the special effort stops in a week, members who are absent should be seen later. If the canvass has fallen below expectations there might be a quiet calling on selected individuals to help reach the goal by going "the second mile." It is urged that the plan of easy weekly or monthly payments makes it possible to call even on younger members and on the poorer ones, giving them an opportunity to contribute a little if they really have the desire.

The promotional boards of the Methodist, Baptist, and Congregational denominations each furnish a packet of literature to be used in connection with the Every-Member Canvass. Some of this relates to the methods of the canvass and some furnishes information on the mis-

sion work.^o All the boards are promoting the canvass both in their literature and magazines and by word of mouth at all area conference and district gatherings.

So much can be said for the canvass that what little can be said against it scarcely counts. Besides, it would seem to be easily remedied. There are, however, complaints that with the canvass once over the members of a church feel that their obligations are taken care of for a year and that between times they do not think of missions. Some churches definitely promise at the time of the canvass that there will be no solicitation between canvasses. Such freedom from appeals the rest of the year might seem to many to be an advantage of the Every-Member Canvass. But those officially interested in getting money for missions feel that a donor is likely to be conservative when pledging a single amount for the entire year, and that he should have opportunities to make special gifts to particular causes during the year. Most churches take advantage of this by selecting an interesting project or two to support, over and above their apportionment. They have also earned the right to make a designated gift if they desire. The criticism is therefore scarcely valid except for the church which contents itself with the canvass.

THE PRESBYTERIAN ZONING SYSTEM

In the fourth large denomination to be considered, the Presbyterian, there is no central promotion agency or unified budget. Regulation has there taken the form of the "Zoning System." The benevolent appeals of the church are divided into three parts, foreign missions, home missions, and the needs of the Board of Christian Education and Board of Pensions. The territory of the denomination is divided into three zones: Eastern, Central, and Pacific. Each benevolent board has the right of way in each zone for two months each year. The schedule for the Presbyterian Board of Foreign Missions in 1930-31 was:

Central Zone—October and November
Pacific Zone—January and February
Eastern Zone—April and May

In 1931-32 the Foreign Board will begin in the Eastern Zone.

During the period all the specially prepared literature is distributed throughout the zone and all the available speakers are used in the effort. About two months previously the executive secretaries of the Home Base Department of the Foreign Mission Board have lined up the speakers—office staff, missionaries, pastors, and possibly laymen—who can be used in the effort, and divided them into teams. For the Foreign Board the field force for each zone campaign usually consists of about 100 men, made up of about 25 board officials and 75 missionaries and other speak-

^o Sample packets for the Baptist and Congregational denominations are filed in the box containing promotional literature.

ers. A cabinet of five persons in the Home Department then plans the campaign and works out the itineraries by presbyteries. The routing is made as economical as possible, a team usually passing from one presbytery into a contiguous one. The Board pays all expenses to the boundaries of the first presbytery, after which the presbytery organization is responsible. The assignments for speaking engagements within the presbytery are also in the presbytery's hands. It is merely up to the presbytery to make the most efficient use of the team in the week or two weeks which it has been allotted. All local arrangements for the care of the team are also the responsibility of the presbytery.

A zone has been found too large a territory to cover effectively in two months and the effort is usually concentrated on a zone within a zone. During the first year 2,500 out of 3,100 churches in the Eastern Zone were reached but it was found to be too strenuous and will not likely be done again. In 1930 thirty presbyteries out of one hundred in this zone were reached. The presbyteries are now divided into Class A, Class B and Class C. Class A are rural presbyteries and must be reached every year. Class B are cultivated two out of every three years. Class C are cultivated every alternate year.

In each zone the holding of a coaching class before beginning the effort has been inaugurated. This takes place at some central point in the zone where the hundred or so speakers come together and discuss problems and objectives, taking up all aspects of the work, stirring up enthusiasm among each other, helping the younger missionaries, and studying the local situation. The meeting ends with prayer and communion as the speakers scatter to begin their labors.

At the opening of this intensive cultivation period in a zone a packet of literature is sent to each pastor. It includes first of all a mimeographed letter to the pastor signed by the executive secretary of the Home Base Department. The letter includes sample posters, pledge cards, and coin envelopes and an order card which will bring more free of charge. It includes a sample calendar form entitled "From Our Church to the World," with the two inside pages left blank for use in printing or mimeographing a local calendar or church program. The packet of 1930-31 included also a copy of "The Call of Christ to the Presbyterian Church Today," an address by the Rev. Francis Shunk Browne, D. D., delivered before the General Assembly meeting at Cincinnati; "A Week of Missionary Emphasis," prepared by several pastors, telling how they conducted their special campaigns; "The Reënforced Commission" and "News of the World's Greatest Enterprise," suggested outlines for foreign missions sermons, prepared by Cleland B. McAfee; "The Swing of the Pendulum," a folder outlining the historical growth of Presbyterian Missions, and "Source Material," prepared from recent letters, statements, and reports from the mission fields for the use of pastors in preparing their missionary sermons.

The Presbyterian effort has no connection with drives for local

expenses. It has no connection with campaigns for other benevolences. It provides at least a week of emphasis on one benevolence and receives exactly the amount of money which that appeal brings. Each board may feel itself alone to be responsible in case the effort fails to come up to expectations. On the other hand it alone receives the reward of extra effort. At the same time the people are protected from conflicting appeals and have the privilege of giving more to the branch of benevolent work which most interests them. "The zoning plan has come to stay," remarked the executive secretary of the Home Base Department of the Presbyterian Board, after the board's first two years of experience with it.⁷

THE UNITED PRESBYTERIAN CHURCH

The United Presbyterian denomination operates under a modified form of the "Zoning System." The eleven synods of the denomination are divided into Eastern, Central and Pacific zones, and the benevolent causes into foreign missions, home missions, and appeals of the minor boards. Each cause receives the right of way in a zone for a year, and the rotation is by years instead of two-month periods. In 1930 the Board of Foreign Missions cultivated the Pacific Zone, and in 1931 it will cultivate the Central Zone. Into the zone where the Foreign Board has the right of way two or three teams, totaling eight or ten men are sent. This year in the Western Zone but two teams of two men each were used. They went out in September and were finished by Thanksgiving, each team having visited every church in its area. The Coast team traveled to Seattle and then down the Coast and back up to Seattle again. The other team in the Kansas and Nebraska synods traveled as far west as Denver by a northerly route through Nebraska and returned by a more southerly route through Kansas. Both teams traveled by automobile, purchasing a second-hand car at the beginning of the trip and selling it at the end. This illustrates the economy with which personal visitation is conducted in the smaller denominations. Even though the Western zone is the most difficult of the three, every church was visited, and the collections en route practically covered the cultivation expenses. In some cases there has been money kept over, so that the cultivation costs the Foreign Board nothing at all.

THE REFORMED CHURCH IN AMERICA

The Reformed Church in America has a central promotion agency but not a unified budget. The Progress Council, as the promotion agency is called, functions only in connection with an Every-Member Canvass, and the receipts from this are distributed strictly according to the donor's wish. About \$100,000 of the \$450,000 average receipts of the Board of Foreign Missions, comes from this source, and the rest comes direct from the churches and individuals. The area is divided for promotion

⁷ Interview with William P. Schell, Executive Secretary, in January, 1931.

purposes into an Eastern and Western District. Promotion is carried out in each district at the discretion of the promotional secretary of that district. The Eastern District, made up of New York, Pennsylvania and New Jersey contains about two-thirds of the churches. Because most of these churches are easily reached, there are no speakers' tours in the east, the board relying upon its ability to fill calls for speakers when the churches desire them. No church is entered without the board having first received an invitation to send a speaker. The promotional secretary, however, at the synodical and classical meetings, where pastors are gathered, fosters such invitations, by letting the pastors know what talent is available. He may book some speakers at once, but other appointments are arranged through correspondence afterwards. As he goes from classis to classis, a crop of invitations result from each meeting. There is no systematic distribution of cultivation effort, except that every four or five years a study of the giving of the individual churches is made, followed by definite steps to stimulate those which are lagging behind.

More reliance must be placed upon tours in the Western District for the sake of economy, because greater distances are involved. Most of the promotional activity in the East is carried on in the winter, but in the West it is done during the summer. In the West much use is made of mission fests, a custom carried over from Holland.^{*} These are held in the open air. Itineraries are arranged so that speakers go from one to another of these, stirring up a great deal of enthusiasm.

The Reformed Church is supposed to have in each classis a missionary agent whose office is intended to provide an avenue into the classis for the board. As a matter of fact, the office of classical missionary agent is rather a nominal one, often given by the classis to some younger person as an honor. Formal letters and notices are sent through them, but when a special effort is to be made or special organization is required there is direct correspondence with a strong, influential leader in the classis whom experience has proven to be dependable.

The two smaller boards provide interesting examples of the direct type of cultivation. In both practically all churches are reached, though the methods may be slightly different. In both much of the work is done by direct correspondence, if not by direct visitation. Few pieces of literature are used by either board, reliance being placed upon the missionary education agencies to furnish the educational background. In both the promotion secretaries have a very close knowledge of the various districts and even of the situation in the various churches. In both the expenses are comparatively low and the returns comparatively high for the effort involved.

^{*} The Eastern church is composed largely of descendants of the Dutch settlers of colonial times, while that in the West, with headquarters at Holland, Michigan, is composed of nineteenth-century immigrants and their children. Thus the Western church is not far removed from its Holland background.

MISSIONARY DEPUTATION WORK IN THE SEVERAL DENOMINATIONS

The use of missionaries as speakers in promotional work is a subject of such importance that it will be described separately for each denomination.

METHODIST

As missionaries come in from the foreign fields they are interviewed at the Board office by the associate secretary having charge of their field. Their personal problems and the plans of their stay are gone over. Physical examinations must be held within a few days of their arrival and before they are released for their free period. Those that need care will be arranged for, and must not be used in speaking without the physician's permission. All who can and who wish to study are urged to do so, at least for a part of the time. Medical and educational missionaries do so in larger proportions than evangelical missionaries, but the latter also seem to be studying during furloughs to an increased extent. Those who are studying will usually accept Sunday speaking engagements in the area (generally metropolitan) in which their school may be located.

Those missionaries who are supported by a particular parish under the project or "parish abroad" plan report to that church first after their release from the New York office. They give addresses there, renew friendships, cultivate the people, and in general are their own advertisement for a continuance of their support. Many of them have lived at one time in the parish or have relatives there, so that they make it in large measure their home while on furlough. Having formed their contact first with the home church, they are subject to call for special work by either the World Service Commission, or by the Home Base Department of the Foreign Board.

The promotion work of the World Service Commission has already been described. The importance of the district conferences in the scheme was perhaps not sufficiently emphasized. They provide the vital meeting place of local workers with field workers representing the national program. It is impossible for a board to provide speakers for all the district conferences, so that the conferences are divided among the benevolent boards in much the same manner as under the "Zoning System." There are in the Methodist denomination twenty-one areas, each area being presided over by a bishop. Each year the Board of Foreign Missions distributes its speakers over the conferences of seven of these areas, the Board of Home Missions and the minor boards covering the remaining fourteen. There are about five conferences to each area, and each conference contains a number of districts. A team of about six persons goes from district to district within a conference holding foreign missions programs lasting a day and a half. The first day's session is public, being open to everyone. The second morning is for pastors only, and consists of a presentation of the program which they are to carry back to their charges.

The teams this year contained nationals as well as American missionaries, much use being made of the president of a Christian college in Foochow, China, and his wife, and of an Indian layman teacher of a Methodist high school in Calcutta. Usually two or three missionaries from different countries and representing, if possible, different types of work, accompany each team. An associate secretary from the Board travels with each team, the secretaries at headquarters taking turns and each going out for a month at a time. The bishop accompanies the team in his area whenever he finds himself able to do so. He is thus able to introduce them locally in better fashion. The Publicity Department of the Foreign Board prepares the way for the teams by cuts and publicity stories sent to newspapers of the locality.

These district conferences are being followed up this year for the first time by a campaign of intensive cultivation which actually reaches the churches themselves in systematic manner. After a district convention the district superintendent, accompanied by a missionary, visits each church in the district. An attempt is made to hold a supper at which the pastor and the church board are present. At this meeting all matters of the church's finances in relation to the foreign mission budget are discussed, also the local interest in missions and what is being done to stimulate it. Afterwards there is a larger inspirational meeting at the church, open to everyone, and at which the district superintendent and the missionary both speak. Blank reports for each church visited are filled out by the missionary and sent to the Board.

Missionaries can be used for this work who are not so good at speaking in the larger conventions. This type of cultivation calls more for a gift for face-to-face discussion. Nearly all available missionaries are used for service of one type or the other.

There is an occasional missionary convention set up for a whole region, lasting several days for which a great array of speakers are assembled. In 1929-30 three such conventions were held in Indiana. This year one was held in Pittsburgh. These are usually held at the request of bishops.

While missionaries are on this deputation service, they receive no special compensation except a small allowance for personal incidentals. A collection is taken up at these district conventions which almost but not quite pays the expenses of the teams.

BAPTIST

In the Baptist denomination speakers are booked for several kinds of meetings:

Deputation Work

Deputation work of an ordinary kind based on requests of local churches for speakers for occasional services. These requests are granted

whenever practicable. There are more meetings of this kind than of any other.

Pastors' Institutes

These are three-day conferences bringing together a larger number of pastors in state conventions. There are usually three speakers to each conference, consisting of a foreign missionary, a home missionary and a pastor.

Annual State Conventions

The Field Activities Secretary of the Board of Missionary Coöperation at the National Convention or at regional conferences confers with the state promotion directors to find out the number of speakers which each state convention will need. Assignments are then made accordingly.

Women's Annual District Meetings

Speakers are assigned for these meetings which take place in the spring.

General Annual Association Meetings

Usually there is a request for a missionary to be present at these meetings, and if possible either a foreign or a home missionary is sent.

Mid-year Association Meetings

These are primarily meetings devoted to missionary work. They precede the Every-Member Canvass, and every effort is made to heighten the missionary interest of the delegates of the local churches. Teams assigned to these meetings contain both a foreign and a home missionary, sometimes more than these two, and usually a field representative, state leader, or, less frequently, a national leader. The team leader sends back to the Field Activities Office reports of all meetings in progress. Most of these mid-year association meetings are held in January or February, and a lesser number in March.

Assignments for all these types of service are cleared through the Field Activities Office of the Board of Missionary Coöperation. As in the Methodist denomination, the incoming missionaries are first interviewed by the proper official of the Foreign Mission Board, and then given a physical examination by a board physician. Those available for deputation work are then released to the Board of Missionary Coöperation. In the Field Activities Office a card is made out for each of them. They are interviewed by the Field Activities Director who studies their particular qualifications, and makes assignments in accordance with the time at the missionary's disposal.

Suggested assignments of certain missionaries to meet certain requests are sent to the state promotional director. When approved, the assignment is noted on the missionary's card, the missionary is notified, and

the state director is put in direct touch with him to complete arrangements. As soon as an assignment is made the card goes to the Publicity Department where advance publicity for the man's engagement is prepared. Assignments are made as far in advance as possible so that more complete itineraries within a state may be worked out for a single speaker.

In the Baptist denomination missionaries are not released by the Foreign Missionary Society for three months after their return, unless there is a special need for them, and the physician gives consent. Those ill or studying are booked for occasional engagements as may be adapted to the case. The missionary's card with its record of his engagements shows the central office at all times the load he is carrying. Usually not more than ten or twelve missionaries are available at any one time for intensive work such as touring. Some twenty or twenty-five are available for occasional engagements, and an equal list is available now and then for some special assignments. In consideration of their regular furlough salary missionaries are considered obligated to do as much cultivation work as possible, but no assignments are made without their consent.

CONGREGATIONAL

The American Board of Commissioners for Foreign Missions of the Congregational Churches does a large amount of field work in connection with the "special effort" which the Commission on Missions has allowed the Board to handle of itself. The missionaries used in this field service are under the Board's own direction. In addition teams of missionaries tour the states in the autumn under the direction of the Commission on Missions. In 1930 twenty-two teams composed of thirty-two missionaries were scheduled for itineraries in twenty-four states. Teams are used in different ways. In some the associations and other group meetings are visited. In others, the teams are split, with the individual missionary going to individual churches. In 1930 one state experimented with the use of mission teams in a series of church mission schools known in the Congregational denomination as World Friendship Institutes. Individual speakers are used for special assignments from the central and regional offices of the Commission whenever called for and available. The Commission is now making a special study to determine how more effectively to utilize missionaries in deputation service.

PRESBYTERIAN

In the Presbyterian denomination the missionaries are used chiefly for the intensive effort already described in the account of the Zoning Plan. They are not called upon to speak for a few months after they return, nor for a month or two before they sail for the field. Those returning for their first furlough are now required to spend at least eight months of their year in further education. The older missionaries

are therefore the ones chiefly relied upon for deputation work. They are, of course, more experienced, and have more accomplishments to their credit, and thus give a message which carries more weight. The younger missionary's reactions to his field experiences are likely, however, to be more definite and his perception of contrasts sharper. The older missionary has come to regard his surroundings as so much a part of his life that he has to some extent lost the ability to interest an American audience in the everyday life of the country he represents. A younger missionary is frequently more energetic and enthusiastic and he is valuable for speaking before organizations of young people. Both types help to balance a team and possibly something is lost by the inability to use the younger men to a larger degree.

Deputation work under the Zoning System is admitted to be rather strenuous, and if a missionary is a good speaker he will probably see several months of very intensive work. Missionaries are used in the zone where they are living if possible, and the average missionary is on deputation service only during the cultivation period in that zone. However, if a missionary should live near the boundary between two zones, he may be routed in contiguous areas of both. Only unusual speakers are sent from zone to zone. This year only one missionary was sent from the Central into the Pacific Zone. While on deputation service missionaries are paid an honorarium of \$50.00 a month above their furlough salary if they work one month or more. For less than one month's services they receive only their expenses. Retired missionaries and a few former missionaries are used from time to time, chiefly because they are exceptional speakers.

The promotional activities in the smaller denominations for which speakers are used have already been described. Variations in the terms and types of service performed by them as compared to the larger boards are so slight as to call for little comment. In the United Presbyterian denomination the names of missionaries residing in any one area during their furlough year are sent to all pastors of congregations within that area with the information that they will be willing to speak at any time the pastor may need a substitute or feels that his congregation may be in need of the missionary message. Pastors are thus urged to correspond with missionaries direct as to dates and arrangements. The missionaries send to the home office a record of such meetings and a report of the response. They are thus their own booking agents. A system like this would naturally work only in a small denomination. In the Reformed Church all speaking engagements are cleared through the two district offices.

All boards make the most use of good speakers. It is frankly admitted that a man may be a splendid missionary on the field in his particular department of work and yet be unable to present his cause before an audience. If a man bungles his talk more than once or twice he is usually withdrawn. Missionaries whose voice or personality disqualify them can

usually be detected beforehand. But certain shortcomings cannot. Some speakers work themselves into an emotional fervor for instance which harasses an audience and does an incalculable amount of harm. Others may not have the note of sincerity. These shortcomings must be guarded against, for relations with a church may be somewhat ruffled after such an experience and, of course, the cause suffers.

There is another type of service which some missionaries who are not good speakers can render very effectively. That is teaching in the summer conferences. Some missionaries are needed for speakers at these conferences also and a good speaker is always popular and valuable, but there are other types who are at their best in personal or class conferences, especially in a group of young people. It is not necessary to describe the deputation work of missionaries in summer conferences board by board. All boards try to use men who have not been used too heavily during the winter, and thus distribute the load each man carries.

CHARACTER OF MISSIONARY ADDRESSES

In the course of this survey abstracts were secured of forty-five addresses given in various parts of the United States by missionaries during the first six months of 1931.^o They show that talks by missionaries fall into several classes. A large percentage of them are personal narratives. A lesser number, usually attempted by the older missionary, are more impersonal discussions of national backgrounds and movements in relation to the missionary enterprise. These may, however, be interspersed with illustrations from the speaker's experiences. A third type is historical or biographical in its approach, relying on the story of past labors and sufferings of missionaries to constitute an appeal to stand by the present work. Women missionaries usually deal with the condition of women and children in mission lands and with the influence of missions in ameliorating these circumstances.

The talks by mission executives are usually intended to supplement talks by missionaries. Eighteen abstracts of these were gathered. They usually deal with the mission enterprise from the executive's point of view, including general descriptions of the entire work, problems encountered in administration, general reasons for supporting missions, and answers to criticisms frequently voiced. They may also include a reference to the financial situation. On several occasions, however, where an executive had recently returned from the field, his address dealt with his experiences and included descriptions of work done at the stations he visited. On one occasion when an executive filled a pastor's pulpit on Sunday morning the address partook more of the character of a formal sermon, with text and contents based almost entirely on the New

^o For the most part these were gathered with the help of executive secretaries of city church federations, but in a few cases graduate students of sociology and religion aided. It was emphasized that the abstract be as impartial as possible, and in all but a few cases the results were satisfactory. All talks were given in urban or suburban districts.

Testament and early history of the church. The missionary implications, though not stated, were apparent and impressive.

THE PROJECT PLAN IN THE PROMOTION SYSTEM

The distinctive appeal which foreign missions has always had for a large proportion of churchgoers is seemingly endangered by certain modern developments at the Home Base, notably the unified budget and the consolidation of appeals. It also suffers from the transfer of promotional work from the foreign boards with their first-hand contacts and enthusiasms to a promotion agency with its eye on the local situation and bent on securing funds for all benevolences impartially.

To explain to the local church the complicated situation and relationship involved in a central promotional agency with its prorated distribution of income is almost an impossibility. One secretary of a mission board in conversation said it was "like trying to stand on one's head." One may question whether it serves to stimulate giving if it is explained. What seems to be needed is a way of cutting across this complicated machinery and again making the appeal in terms of actual accomplishments on the field. The project plan offers an opportunity to do this.

Under the project plan the regular missions budget is divided up not in terms of dollars but in terms of service and is thus offered to the people. The large church does not think of itself as giving \$1,500 to be swallowed up in a budget totaling several millions. It supports a missionary instead. A smaller church which cannot afford a whole missionary takes a share in the support of one and finds the interest in doing so just about as great as if it had an entire missionary to itself. The missionary for his part thinks of himself as supported by the particular church or by several churches, letters are sent back and forth, visits are made when the missionary is home, and a sense of comradeship is developed. Once involved in such a relationship both church and missionary feel a certain responsibility to each other. The church does not accept a falling off in its missionary funds so lightly, but makes special efforts to maintain its level. There are indications that the project plan steadies income, by making churches responsible for certain work year after year.

Since the early days of missions certain churches have made themselves responsible for the support of certain missionaries or their work, the missionaries often having been members or had other connections with the churches. Similarly many church colleges came to support certain alumni missionaries and the work of their stations. They regarded the Foreign Mission Board as merely the channel through which their money was given. That is the attitude which the project plan aims to bring back.

The women's boards also had developed the practice of personalizing their apportionment, and certain districts, if not actual auxiliaries, regarded themselves as supporting a certain missionary or station. When

missionaries returned on furlough they were sent into these districts and thus became acquainted with their supporters. When in the Presbyterian and Congregational denominations the woman's foreign boards were consolidated with the regular boards this specific work was combined with similar work in the regular boards and handled by a single department. These departments will be considered in the paragraphs devoted to the project work of the regular boards.

The Woman's American Baptist Foreign Mission Society and the Woman's Foreign Missionary Society of the Methodist Episcopal Church are still separate, however. Of the 202 missionaries of the former in service May 3, 1931, 138 were assigned and supported as projects. In addition 81 Bible women were supported under this plan, the Bible woman being a very popular project for women's auxiliaries. Altogether the society had 744 projects assigned in 1930-31, an increase of 135 over 1929-30. The monetary gifts represented by these projects totaled \$135,855, or slightly more than one-third of the society's field appropriations.

The Woman's Foreign Missionary Society of the Methodist Church is divided into eleven branches and these branches are responsible for the support of certain missionaries and their work. Thirty-eight missionaries are also supported by the extension department and several others by the several young people's and children's organizations of the Church. Otherwise, however, few missionaries are actually supported by local auxiliaries, and to that extent the society can scarcely be said to be following the true project system.

All the regular mission boards of the denominations included in this Inquiry, except the Baptists, divide their regular budgets into the part which can be assigned to projects and a part which cannot be so assigned. The latter includes the uninteresting expenditures, chiefly for administrative purposes. The proportion which is assignable is found to be between 70 and 80 per cent. The American Board of Commissioners for Foreign Missions estimates it at 80 per cent.¹⁰ The Methodist Board of Foreign Missions recently figured it at 71 per cent., although for practical purposes the churches are to be allowed 75 per cent. of their giving to be for projects.¹¹ This part is broken up into its constituent items and offered to the churches. When a church accepts the support of a missionary or a share in the support of a school, or some other work, a written record of the acceptance comes into the office and is filed, and the church usually gets a certificate of some sort. The church is also supplied with literature dealing with the work in that country and perhaps at that mission so that it can become familiar with the field. The missionary is notified of the arrangement and an exchange of letters and articles back and forth soon increases the bond of fellowship.

¹⁰ See the mimeographed report entitled *Project Progress from 1928 to 1931*, by Mary Uline, project secretary.

¹¹ Conversation with Paul Rugg, project secretary.

Meanwhile all the machinery between has been forgotten. What though the money coming in does go first to the treasurer of the central agency where it is pooled and apportioned. What if it does go from there to the treasurer of the Foreign Mission Board, whence it is apportioned among the several fields. What if the work the church supports would be taken care of anyway by others since it is included in the regular budget. These are considerations at which only the literal balk. It may be doubted if the average church is interested beyond knowing that the project for which it gives its money is actually supported. The project plan has been criticized as being merely clever bookkeeping. That is perhaps all it is on the administrative side, but it is much more than that considered from an educational point of view. The project plan, it must be remembered, has developed in response to the demands of the churches themselves.

PRESBYTERIAN

When in 1924 the Woman's Foreign Mission Boards and the regular Board of Foreign Missions of the Presbyterian Church were consolidated a Department for Specific Work was created to care for the projects of the combined boards. This department inherited much of its work. Its assignments on March 31, 1925, amounted to \$2,151,335, distributed as follows:

Complete support of 969 missionaries.....	\$1,453,500
Shares in support of 380 missionaries.....	397,307
Station support amounting to.....	300,528

This was in addition to \$293,000 subscribed in that year for non-recurring property items and building projects, a class of gifts which the department for specific work also handles.

In 1927-28 when the next calculation of project gifts was made they had grown but little, amounting to \$2,155,631 or about 64 per cent. of the total sum (\$3,362,606) needed for missionary and station support that year by the Presbyterian Board. There has been no calculation of totals since.

In 1927-28 the projects were divided among the church organizations and individuals as follows:

Missionary and station support by churches	\$1,044,013.66
Missionary and station support by Sunday schools	57,570.11
Missionary and station support by individuals	80,086.84
Missionary and station support by women's societies	898,443.14
Missionary and station support by young people's and children's organizations	75,518.10
	\$2,155,631.85

The support of specific missionaries is the most popular type of project work in the Presbyterian denomination, and due partly to the fact that there has been a decrease in their number the past three years, there are now only a very few that are unassigned. A treasurer for sev-

eral mission stations in China is one of those for whom it has been impossible to win interest. He represents the type of work which has little appeal. Churches are now being strongly urged to choose stations or institutions as the object of their foreign benevolence gifts on the ground that such support is just as essential to the success of the missionary as his own support. A calculation made in 1930¹² showed that only about 27 per cent. of the \$1,138,000 needed for station support in that year was specifically subscribed by churches and individuals.

Since 1908 the Presbyterians have not assigned the support of missionaries on an actual salary basis, but on a flat maintenance rate, representing the average over a period of years. This for single missionaries is \$1,500 annually, and for a married couple, including children, \$3,000, irrespective of the country in which they are working. If possible since 1927 the Board has secured in addition the amount of the annual pension fund, amounting to \$60 for a single missionary and \$75 for husband and wife. The \$1,500 and \$3,000 maintenance rate includes in addition to actual salary such items as travel to or from the field, children's allowance, housing, illness, fluctuation of exchange and other exigencies, and in the case of new missionaries, outfit and provision for learning the language of their field. Since salaries vary from \$840 to \$1,260 for single missionaries, and from \$1,560 to \$2,250 for married couples, the difference represents the cost of maintenance.

In case a church cannot support a missionary it may receive a share in one for as little as \$250. The shares in missionaries supported by Sunday schools are placed as low as \$25 and \$50. In the women's share of the work missionaries are usually assigned to synodical and presbyterial societies and then divided among the participating local societies.

Though project gifts total nearly two-thirds of the field appropriations of the Presbyterians, the pledges come only from about 700 out of the 9,361 churches in the denomination and from an equal number of Sunday schools.¹³ In general it may be said that most of the projects are taken by the larger churches. Lists of projects are always prepared for the zoning campaigns, so that secretaries may translate a church's benevolence budget into projects if there is a desire to have it done.

For the promotion of its project work, the Presbyterian Department of Specific Work prints an illustrated pamphlet on each mission of the Board.¹⁴ These are revised from time to time and are always kept on hand. Because station support is now being emphasized, similar "pen pictures" of all the mission stations have been mimeographed.¹⁵ These are sent

¹² *Report of the Board of Foreign Missions for 1931* (General Assembly edition), p. xxvi.

¹³ *Report of the Board of Foreign Missions for 1931* (General Assembly edition), p. xxvi.

¹⁴ *The Pen Picture of the Central China Mission* (15 pp.) and *Pen Picture of the Punjab Mission* (22 pp.), are on file as examples.

¹⁵ Samples of these are also on hand. They vary from one to ten pages in length.

to all supporters of a station project as well as to others who might become interested. In addition missionaries are expected to furnish their supporters or supporters of their work letters at least three times a year. These may go to the Board first or direct to the supporters. In the latter case the Board asks for a copy, for much of its general promotion material is derived from the contents of these letters. In case a missionary has a number of supporters he usually writes first to the Board, and there his letter is mimeographed.¹⁶

CONGREGATIONAL CHURCHES

Before the merger of the Woman's Boards and the General Board in the Congregationalist denomination the project method had been carried out by the women in their assignments of pledged work and by the American Board in its "Kingdom Investment" promotion. In 1926 these plans were combined and a project department with a project secretary was created in the American Board to extend the work. The work of this department was not fully under way until 1928.

The American Board proceeds on the theory that 80 per cent. of its regular budget can be translated into projects. These projects are then divided and assigned to the several states, a state's list being based on the proportion of the American Board's support which the state has accepted. The state conference office, not the national office, makes the actual assignment of the projects within the state. It should be explained that in the Congregational denomination the states do not each give an equal proportion of their benevolences to foreign missions. The foreign mission percentage of the national benevolent budget, as recommended by the Survey Committee (see the section on the Commission on Missions which explains this budgeting) is 36.42 per cent., but within states this varies between 24 per cent. and 42 per cent., it being less in the Home Missionary states. The project assignments to a state then amount to 80 per cent. of this percentage. The Montana list for 1930-31, for instance, amounted to \$3,485, while the Connecticut list totaled \$180,180. These state lists are revised yearly.¹⁷

Churches within a state are allowed to choose their projects from the state list, although in several larger states the projects are further divided into association lists before the churches are allowed to choose. Selection is then made in conference with the association project committee. It is strongly recommended that each state, and each association, if the assignments are made by associations, have such a project committee. In the larger states there is usually a volunteer worker who helps in the distribution of material to the churches and who is also responsible for the general promotion of the work. Sometimes the work

¹⁶ Several sample copies of these letters are on file.

¹⁷ The project lists for Montana and Connecticut for 1930-31 are on file as samples.

is carried on by a state officer in addition to the regular duties of the office. Only in Massachusetts is there a paid state project secretary.

In 1928 there were 31 states promoting the project plan to a greater or less degree. At the end of 1930 practically every state was carrying it out in some manner. In six states there was as yet no state organization for assigning projects, but projects, nevertheless, have been taken by individual churches direct from the national office. The number of churches to which projects have been assigned was approximately 3,000 in 1931, as compared with 1,550 in 1928. The total number of Congregational churches according to the 1929 *Year Book* was 5,419.

The total value of projects assigned by the American Board in the year 1930-31 was \$1,281,583. Since the total of the items considered assignable is \$1,538,298, there is a margin of \$252,465 which can still be assigned as the demands for projects increase. Of the 621 regularly appointed missionaries of the Board, 609 are entirely or partially supported by the project method. Of this number 160 are supported each largely by a single church, 356 are supported by groups of churches, 8 are supported by individuals, 40 by special funds, and 45 by states as a whole, the latter representing projects assigned to states but not yet assigned to churches within the state. The support of missionaries includes travel expenses, allowances for children, and other items in addition to their salaries. The maintenance cost is not averaged up as in the Presbyterian and Methodist denominations, however, and a church or group accepting a missionary pays the actual maintenance of that missionary, be it \$2,500 or \$3,500. (See the sample lists of projects on file.)

The promotion of foreign mission projects in the Congregational denomination is carried on actually by both the project secretary and the missionary education secretary of the American Board, also by all state project workers, and missionary education workers and by the general promotion officials. Two pamphlets, *The Project in the Local Church*, by Ruth Seabury and *The Project Plan*, issued by the Commission on Missions, have been widely distributed.

Information on its projects is furnished to a church through various means:

- (1) A series of leaflets entitled "If Your Project Is in——." A set of these is on file. Each one includes a history and description of the mission in the particular region, and a classified list of books and other sources for further information.

- (2) Copies of articles and reports on particular fields sent to state officers for distribution to churches having projects in those fields.

- (3) Plans and programs, including charts, posters, pictures, curio exhibits, and stereopticon lectures, as worked out by the Missionary Education Committee.

- (4) Project Albums. These have been compiled by missionaries on the field, one for each mission, and contain pictures of the work.

These albums are loaned to local societies and churches. They are also exhibited at association, state and national meetings and form an effective advertisement of the project plan.

(5) Copies of letters or portions of letters sent from the field to the Board are sent out every month except in the summer. (A packet containing perhaps a hundred of these letters is on file.)

(6) Direct correspondence between missionaries and their supporters, and between mission converts and members of the home church, the latter supervised by the missionary. About two-thirds of the missionaries are estimated to be in direct correspondence with their supporters at home. (Letter from Mary Uline, project secretary, April 25, 1931.)

(7) Direct visitation when the missionary is on furlough.

METHODIST

Though the Methodists had long made use of the "Parish Abroad Plan" for some of their larger churches, it was only in the 1928 annual meeting that plans were worked out for a more extensive and detailed use of the project in promotional works. A project department, with a project secretary and office help, was created. A careful study of the problem was first undertaken, plans and programs were then drawn up and the literature created. The department has now been in operation about two years. It has adopted most of the successful devices of the Presbyterian and Congregational departments.

The support of missionaries was the first emphasis, with the result that, in 1931, 420 were completely or partially assigned. They included:

90 married couples completely assigned.....	180
110 married couples partially assigned.....	220
11 single missionaries completely assigned.....	11
9 single missionaries partially assigned.....	9
	420

The total amount of the support of these missionaries coming from projects was \$474,250. The Methodists have adopted the Presbyterian method of averaging the maintenance cost of a missionary and assigning all on the same basis, \$1,500 for a single missionary and \$3,000 for a married couple.

According to the estimate of the project secretary at least 71 per cent., and possibly 75 per cent., of the total expenditures of the Methodist Board of Foreign Missions is assignable in projects. With the support of missionaries being rapidly arranged for, attention is now being given to securing support for station work. But \$43,038 was received for this purpose through the project method in 1930. The total project gifts for recurring items, including both missionaries and station work, increased from \$456,735 in 1928 to \$499,517 in 1929 and \$517,288 in 1930. The department also handles all gifts for specific non-recurring purposes, such as property and equipment items.

The Methodists ask their missionaries to prepare at least a quarterly letter for their supporters. This may be sent either direct or through the board, but in the former case the board requests a copy so that it may be used for publicity purposes, if suitable. If the letter comes to the board first to be mimeographed for a number of supporters, it may be edited as to length. There may also be changes if gifts are asked for on a basis that is not in accordance with the legislation of the church. The mimeographed letters are sent out on Parish Abroad letterheads. Frequent complaints come from the missionaries to the effect that they receive no answers to their letters, and the department tries to do its part at home to keep correspondence active.

Both Methodists and Congregationalists make use of "commission services" when a new project-supported missionary goes to the field. At a regular Sunday morning service the missionary is presented by a board secretary to the church which is to support him, and in an effective ceremony the missionary and the church are wedded together in support of their common task. The commission service helps to give reality to the bond which unites them and to increase the sense of comradeship in their work. Ties are likely to remain closer because of it.

DIFFICULTIES OF THE PROJECT PLAN

Having described the status and administration of the project plan in the several large foreign mission boards where it has been whole-heartedly adopted, we may turn to a consideration of some of its difficulties. Perhaps the first in importance is the vast amount of detail involved in the administration of projects. To the uninitiated this is perfectly amazing: it involves large batteries of filing cases, clerks, secretaries, editors and correspondents. To follow one project through requires a large amount of correspondence and this must be multiplied by the correspondence of several thousand projects, in all of which the aim is to establish the intimate touch. There is also the complex financial accounting required.

A second difficulty is that not all the work of a board is equally popular, although it may be vitally necessary, and that churches rush to secure the popular items to the neglect of the others. Not receiving what they want they may not give as much to foreign missions as they otherwise would.

Third, some missionary executives claim that the project plan lays too heavy a burden of correspondence on the missionary, especially when he has to write in reference to projects supporting his work, in addition to those providing for his salary. This correspondence, it must be remembered, is in addition to the missionary's regular reports to the board.

Fourth, changes in the administration of the work often create trouble under the project system. It may become necessary to close a station or a school, and in some cases a missionary or other worker may be dismissed. While the reasons for such action may be sound enough, especially in view of the total enterprise, it is often hard for the supporting

church to acquiesce in the decision. The church may feel as if its former giving had been wasted.

Fifth, it is sometimes felt that a church may become so interested in its particular field of work that it neglects other fields and other aspects. The Congregationalists encourage churches from time to time to change their projects to prevent such a narrowing of interests, but the Presbyterians and Methodists expect the project relation to be permanent, unless circumstances necessitate a change. They feel it would be dangerous and of little value to uproot relationships between churches and missionaries which have become established, or even between churches and station work, though it is possible that the latter could be shifted from time to time.

There may be further objections to the project plan, especially of a minor sort, but in the face of increasing demands from the churches for projects, it would seem wise to find some method of dealing with them. The educational value of the project is universally admitted. The project serves as a direct connection between giver and recipient, a relationship which is more and more needed as intermediate promotional and educational agencies arise. It also counteracts the lifeless "budget" and "apportionment" and brings back the old personal appeal of missions. "Although there has been a falling off in the giving of churches during the past few years the loss cannot be attributed to any one cause," states the project secretary of the American Board. She adds, "We have reason to believe that if the project plan were not in action gifts might be at a lower level."¹⁸

¹⁸ Mimeographed report entitled *Project Progress, 1928-31*, on file in folder marked "Projects—Congregational."

RECRUITING AND SELECTING NEW MISSIONARIES

By CHARLES H. FAHS

At the meeting of the Foreign Missions Conference held in Atlantic City in January, 1931, Mr. Leslie B. Moss, Secretary of the Committee of Reference and Counsel (the continuing executive body of the Foreign Missions Conference), presented a "*Study of the Distribution and Classification of the Missionaries of 28 Societies.*" The printed report makes up a brochure of twenty-four pages. In presenting the report the following digest was offered:

Purpose

The purpose of this study was to provide a picture showing the size of the problem involved in the selection of new missionaries year by year.

Scope

The study is based on information secured from 27 missionaries' boards and societies in the United States and Canada, and the group of Union Universities in China. Use was also made of the records of the Student Volunteer Movement, including the study by Mr. Wilson on "Missionaries Sent Out by North American Boards" published in the *Foreign Missions Conference Report, 1927*, and the figures contained in the *World Statistics of Christian Missions, 1916*, and in the *World Missionary Atlas, 1925*.

The study shows the number of missionaries sailed each year from 1906 to 1929 inclusive. It groups these sailings and classifies them, comparing them with the total number of missionaries in service at different periods, distinguishing between ordained, lay, and medical men, and wives, single women, and medical women. There are a number of comparisons made: (a) between the number of men and single women in the missionary enterprise; (b) between the lay and ordained men; (c) between the total sailings and the total missionary body for various years. The figures for the 28 missionary societies are compared with the total missionary body, comparing the different classifications of missionaries for different periods. One chart shows the trend during the last five-year period of the number of missionaries sent out by different groupings of boards. A comparison of the percentages of the missionary bodies in various countries is followed by percentage classifications of the types of missionaries in these countries. The proportions of men and single

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women in the missionary body are shown by countries for different periods, and according to classifications of work.

Findings

(1) Approximately three out of ten of the pastoral and evangelistic missionaries are women, and of the educational group of missionaries practically three out of five are women. Four-fifths of the missionaries on the mission field are engaged in the three common types of missionary service, namely, evangelistic, educational, and medical.

(2) In order to estimate how many missionaries will be needed year by year, an effort has been made to discover the number that are needed simply to replace those who are withdrawing for health or other reasons. It appears that for the 28 societies studied, approximately 450 missionaries will be needed each year for replacement purposes alone. If there is to be any expansion in the number of missionaries supported on the field, there will be involved a corresponding increase over this figure. Of the 450 missionaries needed for replacement, practically 150 would be men, of whom about 75 or 80 would be laymen, and about 50 ordained men, each year. About 200 of the group would be single women.

Classifying the 450 missionaries needed in a different way, 150 would be assigned to pastoral and evangelistic work, of whom 120 would be men and 30 would be women. There would be about 140 assigned to educational work, of whom 100 would be women and 40 men. About 65 people each year would be sent out for medical and health work, 28 of whom would be men and 37 women.

(3) According to report in 1929, China had approximately one-fourth of the total missionary body, whereas in 1915 and 1922 nearly one-third of the group were located there. Japan has about 15 per cent., India between 22 per cent. and 23 per cent., and Africa about 9 per cent.

(4) Although it is not an essential part of the study, an effort has been made to estimate the size of the present missionary body representing the North American Boards. Three different methods of computation give approximately the same figure, namely, 13,250. This is about 5 per cent. under the figure reported in the *World Missionary Atlas* in 1925, which was based on statistics supplied for the year 1922.

(5) On the same basis of computation as applies to number (3) above, the number of replacements required each year for all boards would be approximately 725 with a missionary body of this size.

The Student Volunteer Movement for Foreign Missions, whose relationship to the recruiting task will be dealt with later, has for a number of years gathered annual statistics on recruiting from the North American mission boards. These statistics have had to do with the following:

- (1) Calls for new missionaries to meet specific needs, provided all necessary funds are forthcoming;
- (2) Calls for new missionaries for whose outgoing funds are reasonably assured;
- (3) New missionaries actually sailing.

The second heading is included in the first. Both first and second headings pertain to a given year at its beginning. The third heading pertains to a given year at its end. For the years 1925 to 1930 the Student Volunteer statistics are as follows:

<i>Year</i>	<i>Provisional calls by Boards for new missionaries</i>	<i>Net calls by Boards for new missionaries</i>	<i>New mission- aries sailing</i>
1925	1401	1101	936
1926	1370	941	728
1927	1137	722	558
1928	1169	720	667
1929	1189	754	827
1930	1114	669	713

It will be seen that for four of the six years the numbers of new missionaries actually sailing were less than the number of net calls for the respective years, and of course very much less than the provisional calls. For 1929 and 1930 those sailing were somewhat in excess of the net calls. The annual average of the sailings for the six years was 771.

Mr. Moss reached the conclusion given above that the number of replacements required each year for all North American boards to maintain a missionary body of 13,250 would be 725. The Student Volunteer figures for the average annual sailings of new missionaries for the last six years was 771; for the last three years the average was 735.

The problem of recruiting for the North American mission boards under present conditions of finance, therefore, would seem to be the discovery, selection and appointment each year of approximately 750 American and Canadian youth of the most satisfactory available quality and equipment.

RECRUITING NEW MISSIONARIES

A thoroughgoing consideration of the total problem of the securing of this annual addition to the foreign missionary personnel would involve at least the following points:

1. The genetics of the foreign missionary purpose.
 - a. Place or occasion: in the home; in the church; in the school or college; in religious conferences of students or of young people; in personal religious development.
 - b. Types of stimuli that call forth this purpose.

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- c. Environment, processes, or conditions most favorable to developing this purpose once formed.
- d. Environment, processes or conditions most likely to weaken or deaden this purpose.
2. The nature and content of the foreign missionary purpose as these are sensed by the boards and by prospective missionaries today.
 - a. The concept of God and of His will for the world.
 - b. The worth and work of Jesus in relation to the present world.
 - c. The needs of the less favored or backward peoples and of those which lack the Christian heritage.
 - (1) Needs on the physical plane.
 - (2) Needs on the intellectual plane.
 - (3) Religious or spiritual needs.
 - d. The sense of responsibility on the part of the individual Christian in North America in the face of these needs abroad, and the sense of call or of commission which may develop as a result.
 - e. The process of sharing: how and what to share with other races and peoples, and the degree to which this involves personal commitment and possible service overseas.
3. Establishing contacts leading to foreign service.
 - a. How calls for new missionaries develop.
 - (1) On the field, either among the missionaries, or among leaders of the younger churches, or in conference between the two groups.
 - (2) In the church or board councils at home, either to fill vacancies in turn-over of staff abroad, or to meet new needs or situations growing out of an expanding work.
 - b. Initiative in relation to foreign service.
 - (1) On the side of the board, in the search for promising youth for specific service abroad.
 - (2) On the side of youth, seeking through the board for opportunities to express missionary purpose already formed.
 - (3) Through friends of the board or of the youth, seeking to bring the two together.
 - (4) Through the Student Volunteer Movement or other Christian agency acting in liaison functions.
4. Choosing new missionaries from available candidates.
 - a. Formal application by candidates: how and when made and to whom.
 - b. Processes of appraisal of candidates who have applied.
 - (1) Comparative study of present processes by boards.
 - (2) Study of related processes by other agencies having to do with personnel appraisal either for foreign or for home service.
 - (3) Analysis of possible procedures in appraisal.
 - (4) Study of principles which should guide selection.
 - (5) Study of types of service, for which missionaries are called.
(Job analyses of characteristic phases of work abroad.)
 - c. Appointment: how and when made and what this involves.

5. Training of new missionaries under board direction either prior to or subsequent to final appointment, or both.

The time available for this particular study of recruiting has not made possible an orderly survey of this whole field of interest involved in the problem of recruiting for foreign service by mission boards. Instead, an attempt has been made to bring together the results of various investigations already made; to indicate areas within which important research is just now in process but the results of which are not yet available; and to outline certain questions which seem inevitably to emerge at the present stage of adjustment and change in the foreign missionary enterprise.

PRESENT SITUATION OF THE BOARDS WITH RESPECT TO SUPPLY AND QUALITY OF RECRUITS

An inquiry regarding the present situation of the Mission Boards, addressed last autumn to sixty-one missionary organizations in North America by Mr. Leslie B. Moss, secretary of the Committee of Reference and Counsel of the Foreign Mission Conference, raised the following questions as to recruits:

1. Are you able to secure all the new missionaries you can send out?
2. Is their training, equipment, character, better than formerly or otherwise?
3. Have your institutional sources of supply shifted? In what ways?
4. Do you discover any marked difference in the degree or types of consecration among those who apply? How is it evidenced?
5. Do you have to search out candidates more than formerly? If so, what types are hardest to secure?
6. Are you appointing any larger proportion for specialized positions than formerly? If so, what types are required?
7. Is the question of length of service of any more significance than formerly? If so, please specify.

At the annual meeting of the Foreign Missions Conference, held in Atlantic City in January, 1931, Mr. Moss reported on the results of this section of the general inquiry as follows:

1. Forty of the boards indicate unequivocally that they are able to secure all the new missionaries whom they wish to send out, and a few of these indicated that they had a waiting list. On the other hand, ten boards just as clearly stated that they were not able to secure as many as they were able to send. Six boards reported that they can secure all of the general type of workers that they need but for specialized positions they are unable to find suitable candidates in sufficient numbers. Five more indicate that the particular type that is hardest to get is the doctors.

2. As to the training and equipment of candidates, most boards feel

that this is better than it was in the past, thirty-six indicating that the quality is better, and the rest stating that the average is about the same, possibly slightly improved. There are only two or three boards which feel that the quality is not so good as formerly. In most cases the boards are unwilling to compare the character but several indicate that this is always of the finest.

3. In reply to the inquiry about the institutional sources of supply of candidates, thirty-six indicate that no change has been observable. Five boards reported a larger proportion of candidates coming from the universities or state institutions than formerly, while two, on the other hand, reported a tendency to draw more and more from denominational colleges. Two or three boards reported that the institutional basis had broadened in that candidates were coming from a larger number of institutions than was the case in the past.

4. The question as to whether any marked difference in degree or types of consecration was discoverable among those who apply brought a negative reply from thirty-six boards. The others seem to feel that, while there was probably not much change in the degree of consecration, it was exhibited in different ways, the candidates having more of an experimental attitude toward missionary service and counting the cost in a rational way rather than going out with the emotional abandon that was formerly the case. They stress fitness for service and desire to be used of God rather than a divine call. There is a tendency to stress the practical application of Christianity indicated by two or three of the boards.

5. Nearly twenty of the boards find it necessary or desirable to search out their candidates more than formerly. This appears to be quite largely due to the increase in the number of specialized positions which have to be filled. While fewer candidates are ready to go anywhere the boards wish to send them, they are more ready to respond to an appeal for a particular position. In general the doctors appear to be the hardest to find, thirteen of the boards indicating this as their chief difficulty. Four of the boards, however, stress the fact that evangelistic workers are quite as hard to find. Other groups that are mentioned by one or two boards are: educational workers, music teachers, and administrators.

6. Twenty-four boards are quite clear that they are not appointing any larger proportion for specialized positions than formerly. Twenty-two are quite as definite that there is an increase in specialization required. A few boards are not very sure whether there is a change or not, but feel that most missionaries have a higher degree of training than was the case in the past. Among the specialized types which are mentioned are: educational, medical, administrative, social workers, business and secretarial workers, industrial, agricultural, institutional, religious education, domestic science, physical education, music teachers, builders, kindergarten teachers, and evangelists.

7. The question as to the importance of the length of service being

of more significance than formerly was apparently not clear as the answers indicated two points of view. The intention of the question was to discover whether missionaries were quite as ready to go for life service as in the past. Some of the boards, however, interpreted length of service to mean the length of a term on the field or the period between furloughs. Several of the boards indicated that it is not so easy to secure candidates for life service as it was formerly. One board mentioned the plan of having the nationals and missionaries on the field vote on the return of missionaries after the first furlough, indicating that this plan, necessary as it appears to be, inevitably has an effect in the minds of candidates applying for service. As was indicated in the case of question four, there is more of an experimental attitude among candidates applying; at least this is felt by two or three of the boards. They are ready to try out for a term, but are reluctant to commit themselves in advance because of possible family obligations and unwillingness to be separated from their families as was frequently the case in former years. Several feel that short-term workers are much easier to secure than life service commitments. This does not raise any question regarding the conscientiousness of the candidates. Among the boards which interpret the length of service to apply to the length of the terms, the general consensus of those who made any extended reply was that there has been a tendency to reduce the number of years in the term of service. Twenty-seven boards indicated that the length of service plays no more important part than formerly in the securing of candidates. One board only reported that the length of term of service has been increased.

FACTORS BEARING UPON MISSIONARY VOLUNTEERING

There was held at Pocono, Pennsylvania, January 31 to February 3, 1929, a conference on recruiting, selection, and preparation of missionaries. This conference was attended by fifty-three delegates representing fifteen denominations and twenty-two different foreign mission boards, including seven women's boards. Of the delegates present, twenty-four were candidate secretaries or secretaries responsible for missionary selection in their respective boards. Seven were administrative secretaries; eight were professors of missions, and five were medical secretaries. Certain paragraphs from the mimeographed summary of the discussions and findings of this conference are particularly pertinent here. Such are the following:

Missionary Supply and Demand

Inquiry over a long period of years has revealed the fact that new missionaries are reaching their decision for missionary service earlier in life than was true formerly. For example: in 1920, 31 per cent. decided on a missionary career before entering college. In 1927, practically 50 per cent. reached this important decision during high school years. The pre-college influences seem to be

on the increase. In 1920, 28 per cent. of the volunteers reported strong college influence resulting in missionary decision. In 1927 only 10 per cent. attributed their decision to college influence. In other words, we are probably safe in saying that college influences have failed more than pre-college influences in affecting missionary decisions. In view of the increasing number of life-work decisions which are made before college days, it would seem wise to give greater attention to missionary education among preparatory and high school students.

It was brought out that a number of the national churches are asking for a steady supply of new missionaries. While there is not any very great demand from some areas for an increase in the total number, there is a request that the present supply of missionaries be kept constant.

The calls which are issued annually by our missionary boards do not represent the full needs of the work in fields now occupied. They do not mention the needs of the large unoccupied areas and as yet unattempted tasks throughout the world. In too many cases, these annual calls represent only such requirements as our Boards can see their way clear to meet. In other words, these calls to missionary service are too often toned down until they become the budget-bound interpretation of the real need abroad. They represent an outlook that is business-like and particular but not an outlook charged with that daring, that challenge, that call to faith that stirs one to action and to sacrificial living and throws one back to complete reliance on God. In order that men and women may be challenged to the sacrificial giving of life and money, the full truth about the needs should be published.

The Declining Rate of Missionary Volunteers

There are many factors that enter into the declining rate of volunteers for foreign missionary service. Speaking negatively, it cannot be attributed to a lack of social idealism on the part of Christian youth. They are concerned with the abolition of war, the Christianization of racial and industrial relations, and other similar social issues. The fact, however, that this idealism is not leading them into foreign missionary service needs interpretation. Among many factors that account for this declining rate of volunteers, the following three are suggested for special consideration:

(1) *There is a widespread uncertainty among students as to the future of the foreign missionary enterprise.* Some have been led to believe that the day of the missionary enterprise as it has been carried on in the past is over. They are also questioning whether the Boards will be able financially to send them out if they do volunteer and prepare for such service. The presence at home of so many furloughed missionaries, and especially the recent exodus from China, together with the unfavorable attitudes of some foreign students now studying in America, has increased this uncertainty. In view of these facts, many young people doubt the desirability of definite decisions in terms of a life purpose.

(2) *There is also a lack of religious conviction among our young people—an uncertainty as to their Christian message.* This lack of religious conviction is not peculiar to student groups, it is a characteristic of general religious thinking today. There is in many cases a vagueness of conception as to the uniqueness of the Christian message. This may be due in part to the rather superficial study of comparative religion, leading students to an over-emphasis on the values of non-Christian religious systems. There is not evident, on a large scale, that dynamic and passion that accompany deep conviction.

(3) *In the third place, students are seriously questioning whether they can really make their greatest Christian contribution to their generation through foreign missionary service.* There are many channels for Christian international service opening up today. There are broader conceptions of what is involved in Christian service. Moreover, there is a growing tendency in education towards specialization. The seeming inability of the Boards to let the volunteer know the possible general type of service and field sufficiently in advance to prepare adequately for it, has a tendency to deter volunteering.

Types and Qualities of Future Missionaries

There are certain types, functions and qualities which we shall have to be looking for in the future missionaries in the light of the changing relationships between the younger and older churches.

Demand for Mature Leaders: The demand from the native leaders is insistent for mature missionaries who shall act in an advisory capacity even though they cannot gain a thorough knowledge of the language. Professors of this type often are needed in institutions where English is used.

Demand for the Specialist: The demand is steadily increasing for specialists in missionary work who will enlist for life service, always remembering that the essential attitude of mind is one of willingness to do anything in the face of an emergency.

The Ideal Relationship of Missionary and National: With regard to the quality of the candidates from whom selections are made, the opinion was expressed that the present-day average is approximately at the same level as that of earlier years. However, we recognize that this cannot be satisfactory. If we all make our largest contribution to the younger churches we must have better and abler trained missionaries than in the past. In the experience of a number of boards, recent candidates, while measuring up in academic requirements, reveal a lack of religious conviction and motivation adequate to hold them steadfast in lifetime service on the mission field, which service still calls for pioneer qualities of mind and heart. On the contrary, candidates who have conviction and dynamic are often without those broad intellectual conceptions of life and of their task which are essential in meeting the demands of a thinking group abroad.

PERSONNEL AND HOME BASE ACTIVITIES

Decreasing Offerings of Service

We are faced with the fact that there has been a startling decrease in the number of men and women who have offered themselves for foreign service to the sending agencies. Naturally, an important question that must be raised is whether the best method to be employed in the future is to be the sending out of American Christians.

That we are turning a new corner and perhaps will not go forward precisely in the same ways as in the past is rather clear to all of us. While some members of this fellowship, expressing what they believe to be the attitude of their boards, feel that for some years to come, at least, there will be no great increase in the number of missionaries, we are all committed to the belief that the missionary enterprise is a great ongoing movement with tremendous possibilities of growth and expansion. We are not anywhere near the end of our task. Time after time we have been reminded of the unfinished job and of the millions of people who have not yet had an opportunity to know our Master. But the evangelizing of these great untouched areas may not necessarily nor entirely be dependent upon missionary personnel. We must now think of encouraging and backing the younger churches to spread the Christian message in their own way among their own people. It is a tribute and testimony to the effectiveness of missionary endeavor and the response on the part of the people that the missionary personnel need not be increased in certain fields. We recognize also the trends of missionary work, representing the best thinking of the past,—the development of institutional life, which makes it difficult for some missionary organizations to withdraw from certain fields in order to enter new fields. With equally strong conviction there has been voiced the feeling that the missionary personnel should be greatly increased because of the unoccupied areas, geographically speaking, which can be reached only by pioneers, men and women who will devote a lifetime to the people.

In this connection we hope that the day may speedily come when there will be a greater interchange of Christian witnesses between the countries of the earth.

Regardless of the numbers needed, we believe that the missionaries who will be sent to coöperate with the younger churches all over the world must have rather exacting qualifications in order to be adequate to their task as foreign friends and counsellors.

With these facts before us then, what about the way in which students are to be won to the missionary enterprise? It has been pointed out that in past years, as has often been true, students have caught a vision and with an outburst of spiritual conviction and a release of power and purpose, have made a new world. Why do we see so little evidence of such a spirit now in our colleges? We suggest the following as being at least important factors contributing to the situation:

1. Students want to know whether the younger church groups are inviting missionaries or whether they are being sent in spite of national opposition. Some students from other countries have represented their people as being hostile to the missionary forces; in fact a considerable number have emphasized the values in their national cultures to such an extent that they have raised doubts in students' minds as to whether Christianity has any vital contribution to make to others.

2. Students are suspicious of organized Christianity and do not see that the Christian message is being applied in a practical way to the whole life. They hesitate to subscribe to the credal and doctrinal statements which they think they will be required to meet when they apply for service, and which they think are outgrown or upon which they think too much emphasis has been placed. In this connection no recommendation can be very useful. The simple fact is that the Protestant churches of the United States and Canada need evangelization and nothing short of a revival of vital and deep Christianity will mean anything. The non-Christian aspects of American life, even inside our churches, are probably the biggest obstacles to the securing of students for missionary service.

3. Students want a life work where they will find ever wider opportunities for service as the years go on. They have seen many missionaries return after short periods on the field and have come to wonder whether missions is a real job for life.

4. Students are interested in the presuppositions behind the Christian message. They do not always agree with our conclusions about the place of Jesus Christ, the character of God and the effectiveness of prayer. Of course, this has always been true of a large number of students.

5. During the four years of their college course which are so important in making life decisions, students look for religious leadership to student pastors, faculty members, and Y. M. C. A. and Y. W. C. A. secretaries. At the present time, there is confusion in the minds of many of these men and women as to the place of the missionary enterprise in our day. Many of them are not informed as to the facts and have not been given satisfactory information and answers to their questions by missionary leaders.

6. Many of the best and most consecrated students are challenged by the needs in the United States and Canada. They will go into occupations in this country where they believe they can do their best work. We have nothing but gratitude for this situation. We are aware that our own countries are mission fields too.

7. Students do not know the needs of the world. Our missionary literature has not dealt adequately with the unfinished task either geographically or functionally.

In the main we have seen that there are two general approaches to the problem of recruiting. There are those who would stress the plan of presenting specific calls to men and women who may or may not have considered missionary service prior to that time.

Many feel that this plan is in line with the thinking of students today as they prefer very much to think in the concrete. On the other hand, many have expressed the conviction that the missionary enterprise cannot depend upon this plan and feel strongly that a good deal of encouragement be given to early decisions in college and even pre-college days. Out of their own experience they testify as to the value of their early decisions.

Without trying to weigh the relative merits of these methods, we believe that the Board and Student Volunteer secretaries should give just as much information as possible to the student before presenting to him the importance of facing through to a life work decision. We believe that students who have made a decision to become missionaries after studying the facts, will be of practically supreme importance to the future of the missionary enterprise. Unless some movement does for the present and future what the Student Volunteer Movement has done for the past forty years, we cannot see what will produce the leadership for the missionary enterprise.

THE STUDENT VOLUNTEER MOVEMENT

For more than forty years the Student Volunteer Movement for Foreign Missions has been at work in the North American student field and has been making its contribution to the work of recruiting personnel for foreign mission service. No statement concerning the problems and processes of recruiting can be adequate without full reference to the Student Volunteer Movement. A thoroughgoing historical account of this Movement since its rise in 1886 is not called for in this particular connection. Some presentation of the present organization, methods and outlook is, however, essential.

In the Introduction to the report of the Tenth Quadrennial Convention of the Movement held in Detroit, December 27, 1927 to January 1, 1928 ("Students and the Future of Christian Missions"), Mr. Jesse R. Wilson set forth the function and the program of the Student Volunteer Movement. Parts of this Introduction are given herewith:

The Student Volunteer Movement is a Student Christian Missionary organization. In that it works among the colleges and universities of both Canada and the United States; it is international in its activities. In that it serves all Protestant evangelical mission boards, it is interdenominational in character. It sends no one to any mission field, though some twelve thousand of its members have gone out under various missionary sending agencies to all parts of the world. Its one aim, briefly stated, is rightly to interpret foreign missions to each successive college generation and to enlist a sufficient number of well-qualified candidates for missionary service abroad. To this end it employs various educational processes, including the visits of secretaries to the college campuses, the holding of state, provincial and metropolitan confer-

ences and educational retreats, and the publication of attractive and stimulating missionary literature. Further, it coöperates freely with other student Christian organizations and missionary movements with similar ideals and purposes. . . .

The Movement tries always to keep before the successive generations of college men and women in the United States and Canada what the Protestant Evangelical churches of these two countries are doing toward making Jesus Christ known and loved the world around and to do this in such a way as to elicit support for the enterprise in personnel and funds.

Some people think this is a narrow task. We have always conceived it to be eminently worth while and have been willing to say, from the very beginning of the Movement, over forty years ago, "This one thing we do." The Movement has never thought of its task as being unique in the sense that no other organization is working along the same lines. It has never taken to itself the credit for the great outgoing of life as if it itself had done all of the work. But it has, in season and out of season, through all of these past four decades, kept before college men and women in the United States and Canada the needs of the world for the spirit and power of Jesus Christ as Saviour and Lord and Friend. . . .

On the average about five years passes between the time a person becomes a member of the Movement and the time he goes out to the field. A great many people, through the years, have written in to the Student Volunteer Movement saying, "Even though I said it was my purpose to become a foreign missionary, had it not been for the contacts with Secretaries and with the Student Volunteer *Bulletin* and the fine, friendly cultivation of the Movement through years of preparation and waiting, I would never have gotten to the mission field." It is no insignificant thing that almost 12,000 people, technically members of the Student Volunteer Movement, have actually gone out to some of the great foreign mission fields.

Sometimes people are alarmed when the statistics are given that only about one of every four volunteers actually gets to the field. Why is that? There is a great loss here. But remember those five years of time that elapse for the average volunteer. Remember the obstacles of health and family and remember that mission boards are not always ready to send people out. Remember that many of those who apply do not pass the high standards that the mission boards have today. Remember all these things, and the obvious reply is that which someone made at a summer conference: "About one hundred volunteers are required to make twenty-five missionaries for the same reason that it takes about one hundred freshmen to make twenty-five seniors."

People are asking today, "In what direction is the Student Volunteer Movement going?" It would be very difficult to say that in a word, but no one who knows it intimately can doubt that it is going forward with all the essential characteristics that have made it a distinctively student Christian missionary movement

during the past four decades. It is facing fearlessly every new demand that the present day, into which we have entered, requires it to face for the effective doing of the work, but is carrying on with the same unswerving loyalty to Jesus Christ as Saviour of men and Lord of life which has characterized it in the past. . . .

The Student Volunteer Movement is an autonomous movement under control of its own General Council, made up of student and senior members, representatives of Canada and the United States. It determines its own policies, makes its own programs, directs its own activities, and raises its own budget. But it also works in friendly coöperation with the Student Y. M. C. A., the Student Y. W. C. A., the Canadian Student Movement, the different denominational student movements and other student organizations whose aims and ideals are similar.

Further, now as always, the Student Volunteer Movement not only works in coöperation with, but counts itself as having a definite mandate from the Foreign Missionary Boards and Societies of all our Protestant Evangelical Churches. Foreign Mission Secretaries have said repeatedly that if the Student Volunteer Movement were not in the field doing the work it is doing, it would be necessary for the church boards as such to bring into being and maintain a student Christian missionary movement patterned after the present Student Volunteer Movement. We have had the confidence of mission boards in the past and hope to be worthy of it in the future, and are therefore very grateful for the following resolution adopted by the Foreign Missions Conference at its recent annual session in Atlantic City:

"The Conference desires to place on record its continued confidence in the policies and program of the Student Volunteer Movement and to assure its leaders of full support and coöperation in their efforts to interpret the foreign mission situation to the students of Canada and the United States, and to aid in enlisting a sufficient number of well-qualified candidates for missionary service abroad.

"We wish further to record our appreciation of the Detroit Convention for the contribution we believe it has made in extending, deepening and vitalizing missionary interests among the students of this college generation."

A still later statement concerning the Movement appeared in *Far Horizons* for October, 1930, from the pen of Mr. Weyman C. Huckabee, who had been recently on the secretarial staff of the Movement. Under the title "How We Work," Mr. Huckabee wrote:

It might be said that the words *interpret*, *enlist*, and *relate* embrace the whole purpose of the Student Volunteer Movement. Through its program it attempts to interpret to students the needs of the world in the light of the life and message of Christ. It

enlists as members of a fellowship students with a common purpose. And finally it relates well-qualified students to agencies which send them out to foreign countries for Christian service.

The Movement is truly of, for, and by the students in the colleges of the United States and Canada, expressly including Christian Nationals residing in these countries who mean to return to their own or other countries for service under Christian agencies. The executive body of the Movement, the General Council, has a large representative group of students in its membership. Its chairman is a student elected by the Council. These student members are elected by the state and metropolitan Unions they represent, each recognized Union being given the privilege of sending one representative to Council. The senior members, including foreign mission board secretaries, representatives from the Council of Christian Associations, foreign students, members at large, and the Movement headquarters and traveling staff, are elected by the General Council itself.

At the close of the Council sessions it is customary for the staff, which is made up of a General Secretary, an Educational Secretary, a Candidate Secretary, a Secretary of Union Activities, a Canadian Secretary, four to six traveling secretaries, and this year one regional secretary, to meet for its fall conference. At that time the program for the year is tentatively set up around the actions of the General Council.

The General Council has an ad-interim committee called the Administrative Committee, which holds three meetings each year and to which the headquarters and traveling staffs are responsible for their actions. The members of this committee, five of whom are students, are elected by the General Council.

Besides its staff and the committee mentioned, the Movement has some thirty active state and metropolitan Unions. Each year they sponsor in their several areas missionary retreats and conferences where have gathered several thousand students for the purpose of studying the world mission of Christianity and their relation to it. Each Union consists of Student Volunteer Groups. These Groups are composed of members of the Student Volunteer Movement and other interested students on local campuses. Usually they meet each week for the purpose of studying different phases of the missionary program.

The traveling and regional secretaries serve as a connecting link between the headquarters office and the individual volunteers in the local Groups. Altogether they make from four to five hundred visits each year. They have the opportunity of speaking in college chapels, churches, Christian Association meetings and classrooms. In previous years the majority of the members of the traveling staff have been students recently graduated from college or seminary. The demand from the campuses for more experienced secretaries led the Movement to call for an increased number of furloughed missionaries in these positions. When there came also

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the request for secretaries to visit the colleges in one area for a longer time, experiments were made such as returning a secretary for a second time to the same area. Since this did not prove altogether satisfactory, this year an experiment with the plan of regional secretaries is to be made. It is thought that more intensive work can be done by this approach to the campuses in a given territory.

Another part of the Movement program which is considered significant is the publication of the monthly magazine called *Far Horizons* (formerly *The Bulletin*). *Far Horizons* is printed each month of the college year and carries interesting and challenging articles by experienced missionaries and other outstanding leaders. It is unique in that it is the only magazine of its kind published primarily for college students.

The Movement draws its support from those who believe in its purpose. It has no endowment but raises its budget of \$70,000 largely through the efforts of the General Secretary. Students are taking increased interest in the financial part of the program. By action of the General Council, a Union Finance Committee was called for in each Union to assume definite responsibility for a portion of the national budget. The National Finance Committee was also created by Council with Mr. William Varker, of Philadelphia, as chairman, and has gotten under way with its program this year. It has to some extent supervised the work of the Union Finance Committees and has made a special effort to get in touch with Student Volunteers who have been permanently detained in this country.

There are several organizations with which the Student Volunteer Movement coöperates in carrying out its program. These are generally spoken of by initials. They seem to be created so rapidly that missionaries who have been away from America for several years find it necessary to learn a new alphabet before they can talk intelligently to student audiences. Those most familiar to every student are the Y. M. C. A. (Young Men's Christian Association) and Y. W. C. A. (Young Women's Christian Association). When these two are put together one gets the C. C. A. (Council of Christian Associations), which may not be so familiar. From the C. C. A. we get the C. W. E. Committee (Christian World Education Committee), which is responsible in the student Y. M. C. A. and student Y. W. C. A. for the emphasis upon problems of international and inter-racial relations. Putting together all of these organizations, including our own, along with all other student movements organized around the world, one gets W. S. C. F. (World's Student Christian Federation), which unites these student movements into one great common fellowship.

The question as to the contribution made by the Student Volunteer Movement to the total task of recruiting may be answered in part by the statistics used by the Movement secretaries and secured in this case

from the present candidate secretary of the Movement. These statistics follow:

<i>Year</i>	<i>New Student Volunteers Enlisted</i>	<i>New Mis- sionaries Sailing</i>	<i>Student Volun- teers among New Missionaries Sailing</i>	<i>Percentage of Student Vol- unteers among New Mission- aries Sailing</i>
1917	1376	673	384	57.1
1918	1413	614	356	58.0
1919	1789	895	473	52.8
1920	2783	1731	595	34.4
1921	2318	1620	637	39.3
1922	2009	1125	466	41.5
1923	1471	1109	527	47.5
1924	1292	1052	440	41.8
1925	764	936	406	43.4
1926	506	728	313	43.0
1927	388	558	229	41.0
1928	252	667	269	40.3
1929	570	827	263	31.8
1930	465	713	233	32.7

It will be noticed from this table that the high point in this period of fourteen years, so far as volunteering was concerned, came in 1920, and the low point in 1928, presumably reflecting a marked change in temper during these years among the student groups cultivated by the Movement. This change was doubtless due in part to the lessened demand by boards for personnel, in part to changing thought and outlook on the part of students themselves. The high point in percentage of outgoing missionaries who were student volunteers came in 1918 (58 per cent.), and the low point in 1929 (31.8 per cent.). It is clear that with a 25 per cent. productivity in *sailed* volunteers suggested by Mr. Wilson in his introduction to the convention report quoted above, the present results of the Movement in signed decisions for foreign service are not likely hereafter to keep up the percentage of volunteers among outgoing missionaries even to the level of 1929. The forces playing upon the boards which restrict the demands for recruits and the forces playing upon undergraduate life leading students to look for outlets for life service other than those of the mission fields are too great for an idealistic movement, such as the Student Volunteer Movement, fully to overcome.

The lowered percentage of student volunteers among outgoing missionaries is doubtless due in considerable measure to the fact that reduced funds have forced boards to look for fully qualified and trained persons for replacements, and consequently to search for those who, while perhaps not committed already to mission service, could be withdrawn from present tasks and transplanted abroad.

It should be stated, also, that the worth of the work of the Student

Volunteer Movement is by no means confined to its output in sailed volunteers, though this output is undoubtedly the chief justification for the Movement's existence. The conservation, deepening and enrichment of purpose of those Christian students, whether missionaries-to-be or not, who are truly seeking to serve the world-wide Christian enterprise, is in itself a large contribution and that the Movement has achieved these results in the lives of many students is beyond doubt. Moreover, to a multitude of students through the years the Movement, through its various ministries, has brought the challenge to consideration and concern that comes from less privileged peoples and races of the earth to the highly privileged youth of the West.

At the Pocono Conference of 1929, already referred to, attention was called to these further facts of significance:

A number of mission boards depend on the Movement for a major part of their recruiting work.

Fewer visits by candidate secretaries of boards are being made to college campuses than in an earlier period, this being due in large measure to the financial condition of the boards.

Many smaller colleges, and also the state universities, are not being touched by board representatives.

Candidate secretaries representing particular denominations are in many institutions handicapped in their approach to the campuses.

SHIFTING INSTITUTIONAL SOURCES OF VOLUNTEER ENLISTMENTS

Beginning with 1906 and continuing through 1930 the Student Volunteer Movement has prepared annual lists of sailed volunteers, indicating in connection with each name the institutions attended, the field of foreign service entered and the board sending out the missionary. Under institutions attended, the one at which the Volunteer Declaration (earlier, "It is my purpose, if God permit, to become a foreign missionary," and now, "It is my purpose, if God permit, to become a Christian missionary abroad") was signed has been indicated. These sailed lists show, therefore, for this period of twenty-five years, and for a total of 9,232 volunteers who reached the field, the institutions where the desire to become a missionary came to expression through a signed declaration of life purpose, thereby joining the Student Volunteer Movement.

A complete analysis, by years, by types of institutions, and by areas of the record of these 9,232 volunteers in respect to where they signed declaration cards has not been practicable. What has been done, however, has been to study the lists from the point of view of sailed volunteers who volunteered at certain outstanding centers of higher education.

Thus from ten New England institutions (Amherst, Brown, Dartmouth, Harvard (including Radcliffe), Mt. Holyoke, Smith, Wellesley, Wesleyan, Williams, Yale), the record is as follows:

<i>Years</i>	<i>Total Sailed Volunteers from All Institutions</i>	<i>Number of Total Sailed Who Volun- teered at the Ten New England Institutions Named</i>	<i>Percentage of Total Sailed</i>
1906-1910	1660	65	3.91
1911-1915	1608	86	5.35
1916-1920	2251	87	3.87
1921-1925	2406	74	3.08
1926-1930	1307	34	2.60

Of these ten institutions the fairly consistent producers were Mt. Holyoke, Wellesley and Yale, but during the last five years these three were credited respectively with nine, six and eight sailed volunteers *who volunteered at these institutions*. Williams College, seat of the Haystack Prayer Meeting, had not a single sailed volunteer during the last five years, and only five in twenty-five years who had registered the volunteer purpose while at Williams. Clearly these New England institutions are ceasing to be producing centers of missionary purpose, at least so far as this is indicated in signing the volunteer declaration card.

From the "Conference Ten" institutions of the Middle West (Chicago, Illinois, Indiana, Iowa, Michigan, Minnesota, Northwestern, Ohio, Purdue, Wisconsin) the record is as follows:

<i>Years</i>	<i>Total Sailed Volunteers from All Institutions</i>	<i>Sailed Volunteers from the Ten Con- ference Institutions</i>	<i>Percentage of Total Sailed</i>
1906-1910	1660	76	4.59
1911-1915	1608	76	4.85
1916-1920	2251	70	3.11
1921-1925	2406	64	2.66
1926-1930	1307	24	1.84

In the "Big Ten," the two institutions having denominational or religious traditions back of them are the University of Chicago and Northwestern. During the first five years of the period under review there sailed seven student volunteers who had made the signed declaration of purpose at the University of Chicago. During the seven years, 1924 to 1930, one such sailed. During the first five years 22 volunteers sailed who had signed at Northwestern. During the last five years five such sailed, and during the last two years none at all. From 1907 to 1921, with the exceptions of 1908 and 1913, Ohio University is credited each year with one to three sailings of volunteers who had declared at that institution. For the eight years, 1923 to 1930, no such credit appears in the records. For 1929 and 1930, apart from one volunteer sailing whose declaration was credited to Chicago and one credited to Minnesota, the Big Ten did not furnish a single sailed volunteer whose purpose had been

registered on a Student Volunteer declaration card while a student at one of these institutions.

From five outstanding institutions on the Pacific Coast (California, Leland Stanford, Oregon, Southern California and Washington) the record is as follows:

<i>Years</i>	<i>Total Sailed Volunteers from All Institutions</i>	<i>Sailed Volunteers from Five Pacific Coast Institutions</i>	<i>Percentage of Total Sailed</i>
1906-1910	1660	24	1.45
1911-1915	1608	28	1.74
1916-1920	2251	33	1.46
1921-1925	2406	51	2.12
1926-1930	1307	20	1.53

Again, crediting sailed volunteers to the institutions, not where they received their major training or did their graduate work, but where they registered their missionary purpose in relation to the Student Volunteer Movement, in this Pacific Coast group, California and Southern California have been the most productive. But for the first five years under review, California is credited with 10 sailed volunteers and for the last five years with two. Southern California, a denominational institution, furnished three during 1906-10, 16 during 1921-25, and five during 1926-30. Oregon dropped from five in the first period to two in the last. Leland Stanford has none to her credit since 1923. Washington had two in the first period and five in the last.

From five Southern universities (Alabama, North Carolina, Texas, Vanderbilt and Virginia), the related record is:

<i>Years</i>	<i>Total Sailed Volunteers from All Institutions</i>	<i>Sailed Volunteers from Five Southern Universities</i>	<i>Percentage of Total Sailed</i>
1906-1910	1660	19	1.14
1911-1915	1608	12	.75
1916-1920	2251	11	.49
1921-1925	2406	13	.54
1926-1930	1307	10	.77

Alabama is credited with four during the first nine years and two since 1914. North Carolina two in the first five years and two in the last. The University of Texas has produced fairly consistently with three in the first quinquennium and five in the last. Vanderbilt, with its religious traditions, produced seven in the first five years and three in the last thirteen. Virginia furnished three in the first five years and three in the last thirteen.

If the totals for the thirty institutions be grouped the results are as follows:

Years	Total Sailed Volunteers from All Institutions	Number of Total Sailed Who Volun- teered at Thirty Selected Institutions	Percentage of Total Sailed
1906-1910	1660	184	11.09
1911-1915	1608	202	12.79
1916-1920	2251	201	8.93
1921-1925	2406	202	8.40
1926-1930	1307	88	6.74

These thirty representative centers of American culture are ceasing to produce missionary purpose—as registered in the sailing records of the *Student Volunteer Movement*. A considerable number of the sailed volunteers, after the purpose was recorded elsewhere, received training in these thirty institutions. But the mission boards of North America assuredly can no longer depend on these outstanding institutions, and on others like them, for the growing of missionary conviction that will fructify later in life service abroad.

THE CONTRIBUTION OF THE CHURCH COLLEGES TO THE MISSIONARY ENTERPRISE

In 1929 the editor of *Christian Education*¹ sent a letter of inquiry to the general secretaries of leading mission boards, both home and foreign, asking specifically:

To estimate the place of the colleges of his denomination as a source of workers in the field.

To indicate the proportion of workers derived from (a) the colleges of the church whose mission board was addressed; (b) other church colleges; and (c) state and independent institutions.

To report any discernible *trends* along the lines referred to above and to offer suggestions to the denominational colleges as to what they might do in behalf of missionary personnel.

To express a judgment on the quality of candidates, i.e., as to whether the best type of student as to scholarship and capacity for leadership was offering for service.

Replies were received from thirteen foreign and eight home board secretaries. These replies were printed in the issue of *Christian Education* for January, 1930. The replies from the secretaries of foreign boards are given herewith:

THE CHURCH COLLEGES AS SOURCES OF WORKERS

Charles D. Bonsack, General Mission Board of the Church of the Brethren:

Our colleges have rendered a very splendid service to us in this

¹ Published monthly, except July, August and September, by the Council of Church Boards of Education in the United States of America.

particular, for 95 per cent. of all our missionaries have been trained largely in our own denominational colleges.

W. P. Minton, Foreign Mission Department of the Christian Church:

There is absolutely no doubt in my own mind that our denominational colleges have been and still are strong factors in securing recruits for the work of this department. . . . Without the small denominational college I very much fear we would suffer far more than at present in the securing of recruits. . . . I feel that the colleges of the Christian Church have been cooperating very well indeed with this department in behalf of foreign missions personnel. The fact is that they are producing more recruits than our limited financial situation has enabled us to use. There is a fine missionary spirit evident in all our colleges and the understanding which the upper classmen have been showing of our own mission work abroad has been most gratifying. . . . I am personally convinced that the small school with the distinctive religious emphasis is a great factor in securing recruits for work both at home and abroad.

Alden H. Clark, American Board of Commissioners for Foreign Missions (Congregational):

I was Candidate Secretary of the Board for five years between 1918 and 1923, and with that background and such a cursory survey of the situation as I have now been able to make I would say that the American Board owed everything to private colleges founded under religious auspices. We have drawn and continue to draw an overwhelmingly large proportion of our candidates for missionary service from these institutions. I am inclined to think that in recent years there has been an increase in the proportion of students from state universities, yet this increase will have to become far more marked before it will make any large change in the general situation. There is still in many of the private colleges a strong tradition of interest in missions. Back of this lies a sterling Christian tradition and a fair proportion of professors of outspoken profession. There are also courses in Bible, etc., which are useful to the prospective missionaries. Of course, it is impossible, without very careful study, to discover how many choose the private colleges because of their religious background and are, therefore, more open to missionary appeal, and how many through the influence of the college have their religious life so nurtured that they are open to missionary appeal. My impression is that both these influences are at work. A very large proportion of our missionary candidates, however, come from devoted Christian homes. In general, the college has to conserve and give direction to religious life that already exists in them.

Stephen J. Corey, United Christian Missionary Society (Disciples of Christ):

We have depended in very great measure upon our own church institutions for the early training of our missionary candidates. It was there that the great majority of them received their first inspiration through the Student Volunteer Movement or our own missionary speakers and in these institutions they got their first training. We would have been almost helpless in our missionary task if it had not been for our own colleges.

R. E. Diffendorfer, Board of Foreign Missions of the Methodist Episcopal Church:

Our missionary personnel committee recognizes that early Christian training in Methodist homes and the influence of the church in childhood and youth are conserved and strengthened in our denominational schools. In Methodist colleges our youth find helpful and stimulating counsel and instruction to guide them through the perplexing questions due to natural growth in religion and ethics.

Robert E. Speer, Board of Foreign Missions of the Presbyterian Church in the U. S. A.:

Our reliance has to be very strongly upon the denominational colleges. No doubt if there were no such colleges some of those who come from them would still come to us from state institutions, but we have no doubt whatever in our own mind as to the absolute necessity of maintaining and strengthening our distinctly Christian institutions.

William I. Chamberlain, Board of Foreign Missions of the Reformed Church in America:

In reply to your inquiry as to the estimate we place on our colleges of the Reformed Church in America as sources of workers in the foreign mission field, I have no hesitancy in stating, and with emphasis, that our estimate is a very high one. Indeed, were it not for our distinctly denominational colleges, our Board of Foreign Missions would be bereft indeed, not only as to a supply of material, but as to the high quality of that supply.

Allen R. Bartholomew, Board of Foreign Missions of the Reformed Church in the United States:

With very few exceptions, all the missionaries of the Board of Foreign Missions of the Reformed Church in the United States are graduates of the colleges of the Reformed Church. The Board

requires a full college course of its workers for service in Japan, China and Mesopotamia. Being active members of the Reformed Church and graduates of her colleges establishes an intimate bond of fellowship between the workers abroad and the ministry and laity in the home church.

Samuel G. Ziegler, Foreign Missionary Society of the United Brethren in Christ:

I do not know what we would do to secure the necessary workers for our mission fields if it were not for our denominational colleges. In the past ten years we have sent out sixty-one new missionaries. Of this number eighty-seven per cent. were graduates of our own schools.

Paul W. Koller, Board of Foreign Missions of the United Lutheran Church in America:

All of our men missionaries are college men and with very few exceptions come from our own schools. It is to our church colleges that we must go for the candidates for the foreign fields and up to the present time we have had plenty of men willing to go out.

W. B. Anderson, Board of Foreign Missions of the United Presbyterian Church of North America:

While some of the finest and most loyal workers in our fields abroad have graduated from institutions other than our own denominational colleges, we are strong believers in our colleges. We have five of these institutions, and there is never any question with reference to the ideals that are kept before their students or the training that is received in them.

While the fact that a candidate for missionary service is graduated from one of these colleges does not insure character of a given standard, it does mean at least that his training has been in an environment that would foster the desired character and that the candidate will understand perfectly the thing for which our missions and their institutions abroad stand. This is a large factor in assuring sympathy and coöperation in a missionary staff on the field.

PROPORTION OF WORKERS DRAWN FROM DIFFERENT TYPES OF EDUCATIONAL INSTITUTIONS

W. P. Minton, The Christian Church:

We have a very small force on the field, but I find that sixty-five per cent. of them came out of our own colleges and fifty to sixty-five per cent. of the balance came from other denominational or interdenominational schools which they attended because they

were more convenient. Of course some of these went on to higher training in other schools after completing their work in our colleges, but practically all of them decided for the foreign field during their work in our own colleges. In the past five or ten years practically all our recruits have come from our own schools. Furthermore, practically all of my present list of candidates have been or are now in one of our denominational colleges.

Stephen J. Corey, Disciples of Christ:

I am in receipt of your letter of September 11 with regard to our foreign missionary workers and our own colleges. I have made an analysis of the situation and find that out of 262 foreign missionaries on the field now, sixty-two (24 per cent.) had their college educations in state or independent schools, eighteen (7 per cent.) in schools of other denominations, and 182 (69 per cent.) came from our own church colleges.

R. E. Diffendorfer, The Methodist Episcopal Church:

A study of the new missionaries of the Board of Foreign Missions of the Methodist Episcopal Church who went out in the years 1912-1928, inclusive, with reference to the principal educational institutions from which they came, indicates that of a total of 1,260 new missionaries, 624 or 49.52 per cent. came from Methodist Episcopal institutions, 91 or 7.24 per cent. came from other denominational institutions, 212 or 16.82 per cent. came from state institutions, and 333 or 26.42 per cent. came from miscellaneous independent institutions.

When this was first sent to me, I felt that there were too many institutions classified under the last column "Miscellaneous Institutions, Independent," that is, that twenty-six per cent. plus was too large a percentage for a miscellaneous caption. I therefore had our research department re-check all the institutions classified under this last column.

Our Recording Secretary, Dr. Tower, has sent back to me the following comment:

"The data concerning the missionaries listed in the column under 'Miscellaneous Institutions, Independent,' have been reexamined and there seems to be no reason for changing the percentage. The list includes such colleges and universities as Rutgers, Yale, Purdue, University of Buffalo, Leland Stanford, Cornell University, University of Chicago, Harvard, Columbia, Bates, Oberlin, Lafayette, Princeton, Brown, Johns Hopkins, Dartmouth, Stevens, Western Reserve, Bryn Mawr, Mount Holyoke, Smith, Vassar and Wellesley; also Nurses' Training Schools, Art Schools, Conservatories of Music, Kindergarten and Teachers' Training Schools and Business Colleges. Post-graduate work is not included."

A STUDY OF THE NEW MISSIONARIES OF THE BOARD OF FOREIGN MISSIONS
OF THE METHODIST EPISCOPAL CHURCH WHO WENT OUT IN THE
YEARS 1912-1928, INCLUSIVE, WITH REFERENCE TO THE
PRINCIPAL EDUCATIONAL INSTITUTIONS FROM
WHICH THEY CAME

Year	Total New Mis- sionaries	Methodist Episcopal Institutions		Other Denomina- tional In- stitutions		State Institutions		Miscellaneous Institutions, Independent	
	No.	No.	Per Cent.	No.	Per Cent.	No.	Per Cent.	No.	Per Cent.
1912	58	36	62	3	5	8	14	11	19
1913	75	36	48	5	7	10	13	24	32
1914	50	28	56	3	6	7	14	12	24
1915	56	27	48	8	14	9	16	12	22
1916	90	37	41	14	16	19	21	20	22
1917	59	29	49	3	5	10	17	17	29
1918	48	15	31	5	11	15	31	13	27
1919	81	37	45	6	7	19	24	19	24
1920	177	85	48	11	6	31	18	50	28
1921	173	85	49	3	2	30	17	55	32
1922	83	39	47	11	13	12	15	21	25
1923	100	50	50	6	6	16	16	28	28
1924	70	38	54	4	6	8	11	20	29
1925	34	14	41	6	18	4	12	10	29
1926	37	23	62	2	5	5	14	7	19
1927	37	21	57	1	2	5	14	10	27
1928	32	24	75			4	13	4	13
Totals	1,260	624	49.52	91	7.24	212	16.82	333	26.42

Egbert W. Smith, Executive Committee of Foreign Missions of the Presbyterian Church in the United States:

Replying to your letter of September 12, I am sending you the following facts which summarize the results of our investigation.

Out of a list of 441 missionaries, no school was given for 21. Of the remaining 420:

282 (67 per cent.) attended a denominational school, college, or training school during their period of education.

138 (33 per cent.) attended state and independent schools only.

236 (56 per cent.) of the 420 attended, at least for a time, our own denominational schools.

200 (48 per cent.) of the 420 attended some denominational school exclusive of the theological seminary or Christian training schools.

165 (39 per cent.) of the 420 attended our own denominational schools exclusive of seminaries and training schools.

Robert E. Speer, Presbyterian Church in the U. S. A.:

I think the facts with regard to our new missionary appointments in recent years will give you the information you desire.

We sent out a somewhat smaller number of missionaries this year than in the immediately preceding years. Of those we sent, eighteen came from denominational colleges, six from state universities, six from colleges like Wellesley, Skidmore, etc., two or three from institutions like the New England Conservatory of Music and Bible Training Schools.

In 1928 twenty-six of our new appointees came from denominational colleges, fifteen from state institutions, four from colleges like Vassar, Wellesley, Colgate, and one from the Chicago Art School, and others from miscellaneous institutions.

In 1927 thirty-nine of our new missionaries came from denominational colleges, sixteen from state institutions, six from colleges like Princeton, Wellesley, etc., and a few from miscellaneous schools. For purposes of comparison, I have gone back also to 1922 and 1917. In 1922 thirty-three (44 per cent.) of our new missionaries came from denominational colleges, twenty-five (35 per cent.) from state institutions, five (7 per cent.) from colleges like Wellesley, Syracuse, Oxford University, Williams, etc., and nine (12.5 per cent.) from miscellaneous institutions. In 1917 thirty-seven of our new missionaries came from denominational colleges, fourteen from state institutions, eight from institutions like Harvard, Princeton, Bryn Mawr, Edinburgh University, and Vassar, and twelve from various educational and medical training schools and other institutions. The state universities represented in our list include Ohio, Michigan, Minnesota, Indiana, California, Iowa, Kansas, etc.

I have mentioned only the colleges and universities and not the graduate professional schools. Practically all of our men, of course, have had a theological, medical or educational course in addition to their arts or science courses, and a great many of our women have also had graduate training. Comparatively few of our missionaries have gone out without a college course, although we have some who have taken instead normal training courses, and some women who may not have had a full college course but who have had special training in normal or Bible schools.

Not all of our students who have come from denominational colleges have come from our Presbyterian institutions. Many of them have come from other schools such as Oberlin, Monmouth, Hope, Rutgers, Beloit, etc.

You ask what proportion of our workers come from our own colleges and what proportion from other denominational colleges and from state and independent institutions. In the year 1929, of the eighteen missionaries who came to us from denominational colleges, twelve (33 per cent.) came from our own. In 1927, of the thirty-nine who came to us from denominational colleges, twenty-six (66.7 per cent.) came from our own. In 1917, of the thirty-

seven missionaries who came to us from denominational colleges, twenty-four (65 per cent.), I think, came from our own. The figures which I have given you may not be absolutely exact, but they are sufficiently accurate, I think, to represent the facts.

William I. Chamberlain, Reformed Church in America:

As to the proportion of missionaries coming from our denominational colleges, it is very high—90 per cent. for men alone, 75 per cent. for all, including single women. Naturally, we have not drawn from colleges affiliated with other denominations for the obvious reason that graduates of those colleges find their natural field of service through the boards of their own churches. We have drawn a few missionaries from state and independent institutions, but our main dependence and source of supply are our own denominational colleges.

Samuel G. Ziegler, United Brethren in Christ:

In the past ten years we have sent out sixty-one new missionaries. Of this number, 87 per cent. were graduates of our own schools.

W. B. Anderson, United Presbyterian Church:

Since the beginning of our work in 1854, there have been sent to our fields abroad 215 men and 416 women (including wives of missionaries). Of these, 122 men and 163 women have been graduates of our own colleges. In the earlier years, of course, many of the wives and some single women were not college-trained, while today most of them are. Almost invariably our men have been college-trained. In the past fifteen years 50 per cent. of both men and women have gone from our own colleges; the proportion in late years has been about the same as that in the earlier years.

TRENDS IN THE CURRENT OF SUPPLY AND SUGGESTIONS FOR THE COLLEGES FROM THE BOARDS

Charles D. Bonsack, Church of the Brethren:

On the question of trends in the past few years, it is natural with the formidable competition of the stronger state institutions that there may be a slight decrease in the percentage of missionaries from our own denominational colleges, though up to the present we have not realized it.

It is my personal opinion that our colleges naturally will find it very difficult to attract those strongest in scholarship and capacity for leadership as the state institutions continue to increase their strength in competition with the denominational colleges, though this is only my opinion.

W. P. Minton, The Christian Church:

It may have but little significance, but I have noticed in the past ten years that a number of men who were rather strongly inclined to work in the foreign field while in our own schools, have become indifferent to the proposition after spending several years in larger schools, particularly if these schools have not been outstanding in religious emphasis. Of course part of this indifference is traceable to the belief that we would not be able to send them, but a genuine desire to go would have found a way to the field under some other board, I feel sure.

Stephen J. Corey, Disciples of Christ:

There has been a trend in the direction of state or independent institutions in the last fifteen years but it has not been strong. This is quite significant from the fact that our state institutions have more of the students from our own Christian homes than our own colleges have as a rule.

E. H. Rawlings, Education and Promotion, Methodist Episcopal Church, South:

For three years past I have visited each year our three universities, Emory University at Atlanta, Southern Methodist at Dallas and Duke University at Durham, N. C. Our work in these universities has been not exclusively, but mainly with seminary students. In Duke University and Southern Methodist last year, however, we had access to undergraduates in one of these institutions, reaching in the two days' institute more than five hundred students.

I had not been closely in touch with our educational institutions since before the World War and was rather expecting to find something different and disturbing. If there was a difference, it did not lie in any lack of interest on the part of the men in the institutions. They were asking the same questions asked ten years ago, with some new questions, just as earnestly and perhaps even more intelligently, and the best of these students were offering for missionary service. At the close of a morning session with the seminary men in one of these institutes, we invited any who were interested to meet us for conference. They began immediately after lunch, and crowded our audience rooms until we had to leave, after five o'clock in the afternoon. In this institution a chapter in Phi Beta was introduced this year, and the only man selected from the School of Religion was a missionary candidate, since accepted for service in China.

Egbert W. Smith, Presbyterian Church in the U. S.:

Of course, the vast majority of our missionaries come from Presbyterian colleges. Of course, however, this is mainly because

our Presbyterian constituency, to a large extent, send their children to denominational colleges. Whether, if these Presbyterians that now send to denominational colleges were to send to state organizations, we would receive fewer missionaries from their number, no one can say.

Robert E. Speer, Presbyterian Church in the U. S. A.:

I think it would be rather hard to determine whether there had been in recent years strong trends in the direction either of more students from denominational colleges and fewer from state universities, or vice versa. We have drawn for many years a steady stream of good missionary candidates from state universities. At the same time, we have, as the figures will show, drawn far and away the larger number of our candidates from the denominational colleges.

As you will see, we have received candidates steadily from independent institutions like Princeton, Williams, Vassar, Smith, and Bryn Mawr. Perhaps a comparison with earlier years would show that these institutions were not yielding as large a number of missionaries as in former years or as large a proportion of the men and women who come to us. We wish we might draw more students from these institutions.

From time to time we have made studies of geographical distribution of our candidates. It was natural in the earlier years that they should come more largely from the East, and it is perhaps equally natural that they should come in such numbers from the Central and Western areas. We find, however, that they are very well distributed and that we are still drawing them from all the areas of East and West.

W. B. Anderson, United Presbyterian Church:

At the present time practically all of our missionaries do post-graduate work in some line before going to the field. I believe that the best service that our colleges can render to undergraduates preparing for missionary service is to make their scholastic training most thorough and of the highest standard, to lift them out of the narrow and provincial grooves of thought to a sense of the unity of the human family, and to instill in them a spirit of Christian devotion to service. A student with such undergraduate training can generally go through years of post-graduate training in any environment and through life, with spiritual and intellectual foundations undisturbed.

QUALITY OF CANDIDATES

Charles D. Bonsack, Church of the Brethren:

On your other question as to whether we are getting students for foreign mission work who represent the best which the colleges

have in scholarship and capacity for leadership, we can scarcely appraise this for we have reduced our sending to such a minimum that we have selected only the best, but this was brought about by financial conditions that compelled us to reduce our force somewhat in the last five years.

W. P. Minton, The Christian Church:

Of the few recruits we have sent out in the last eight or ten years, I find that each was a leader on his campus during his college days and that they are already showing their ability on the field. I strongly believe that the small denominational college is the best place in the world to look for the best candidates for foreign service; though I believe it is a decided advantage for such candidates to take special work in larger universities and missionary training schools following their regular college work in the small school.

Stephen J. Corey, Disciples of Christ:

While there are exceptions, I think one could say that we have gotten from our own colleges some of the very best and strongest men and women for the missionary task. They have ranked well with other students and in many cases have been outstanding leaders.

E. H. Rawlings, Methodist Episcopal Church, South:

Our income now for several years has been quite precarious, and we have not been able much ahead to know what missionaries and how many we shall need. For that reason, there is occasionally a monetary embarrassment in getting exactly the men we want; but our chief embarrassment is that we are not able promptly to close with the very high order of men that are offering. I understand that this gratifying situation does not exist altogether in the supply of women for our Woman's Department, and I would not be as optimistic about our colleges, although I have a very high opinion of the quality of work being done in our colleges.

Egbert W. Smith, Presbyterian Church in the United States:

We are getting the best men for our work from our colleges, for the simple reason that we do not accept any except the best. It is far harder to enter our foreign mission service than to enter West Point or Annapolis. Thus far we have had no trouble in securing admirable material for our foreign service.

Robert E. Speer, Presbyterian Church in the U. S. A.:

You ask whether in our judgment we are getting students from the colleges for foreign mission work "who represent the best

which the colleges have in scholarship and capacity for leadership." I think we are getting some of the best, and that the others represent levels of character and influence and ability well above the average. The sifting processes are pretty careful and the general testimony of the older representatives on the field is that the new reinforcements represent, on the whole, they think, a real advance. We can see developing among many of our younger missionaries, men and women worthy to stand beside the great figures of the past.

William I. Chamberlain, Reformed Church in America:

I am using words of moderation when I add, in response to your direct question, that our Board is getting students from our denominational colleges for foreign mission work who represent the best which the colleges have in scholarship and in capacity for leadership. The relations between our Board and the institutions affiliated with our church by tradition, as in present fact, are close and exceedingly helpful.

Allen R. Bartholomew, Reformed Church in the United States:

Our aim is to select the very best men and women available from these graduates. The results show that as a rule our missionaries represent a fine type of character, scholarship and leadership. A cordial relationship exists between the institutions and the Board and its missions, and a most friendly attitude is shown towards the cause of foreign missions. The Reformed Church has a number of missionaries in its educational and evangelistic work abroad who are recognized as influential forces in the work of Kingdom building.

In recent years, several of our colleges have established professorships, with a view of affording students the best and latest training along Scriptural and missionary lines. It is an open question whether the missionary enterprise or the business world is getting the ablest young men and women for its work.

Lasting success in the spread of the Gospel is not solely dependent upon the best in scholarship and the ablest in leadership. Where the culture of the heart receives the same attention as the culture of the mind in colleges, the graduates will cultivate the noblest type of manhood and womanhood, and this is essential in bringing about the reign of Christ in the hearts and lives of men everywhere.

Samuel G. Ziegler, United Brethren in Christ:

In most cases our appointments have been made from the students of highest scholastic standing and general ability. There has been little trouble in securing the choicest men and women. Missionary work has appealed to them. Since our work is neces-

sarily limited, and in view of the tremendous task confronting the missionary, we have made it a policy to go after the choicest personnel on the campus.

W. B. Anderson, United Presbyterian Church:

Some of the finest students from our colleges have been going into the foreign mission service through all these years. Many of our missionaries have received their impulse to such service when very young, and have held true to it through student years in a denominational college or elsewhere. Probably not so large a percentage of the highest grade of graduates are now going into Christian service as in former years. There are some reasons for this that lie beyond the immediate control of the colleges, and there may be some reasons for it that could be remedied by the colleges. I am sure that without our denominational schools we would not be getting so large a percentage of excellent students as we are with their coöperation.

MISCELLANEOUS COMMENTS

W. P. Minton, The Christian Church:

It may be that the denominational college has tended to keep alive the denominational divisions which are so deplorable in Christendom, but that is another question.

E. H. Rawlings, Methodist Episcopal Church, South:

Recently in the forum meetings of a church-wide conference on religion and education, the highest testimonials were freely given to the devotion and helpful service of the faculty members in our colleges. The feeling was that the average college, far from satisfactory in its religious life, would nevertheless measure up pretty well with the average church congregation. The men in our denominational colleges have no easy task, but they are maintaining to this hour, many of them, much of the sacrificial spirit shown by our denominational teachers of other days. I am not in any way, personally or officially, connected with any of these institutions, and my testimony is borne out of a grateful appreciation of what our schools are doing.

William I. Chamberlain, Reformed Church in America:

I hope, and am confident to believe, that the result of your thoroughgoing "scrutiny" will be a new evaluation of the place of the denominational college, not only in the churches of America, but in America as a whole, in the great pioneer work of establishing and making available sound education in our country in the pioneer days, a service which our denominational colleges are

continuing through their production of workers in every field of denominational service, both home and foreign.

A LUTHERAN STATEMENT

At the thirteenth Lutheran Foreign Missions Conference of America, held (in Baltimore, Maryland, on January 16, 1931) "to consider the external interests which the various Lutheran Foreign Mission Boards have in common," the subject of the choice of candidates was considered. The Rev. S. V. Sheatsley, D.D., of the American Lutheran Church, said, in part:

In the book, *An Introduction to Missionary Service*, the following rather long list of *main* subjects is laid before the prospective missionary as necessary to an adequate general training: "Phonetics and linguistics, anthropology, economics, sociology, psychology, pedagogy and moral hygiene. To these should be added a study of the care of personal health under new conditions, and in most cases of tropical diseases, and, for administrative purposes, some knowledge of the history of missions, of the development of coöperation in its interchurch and international aspects, and of business methods, including mission account-keeping and the methods of committee work."

To the uninitiated this may seem like a formidable list. It is; yet it does not exhaust the subjects about which the prospective missionary should know something. We might add the homely but very important subjects of geography and history and heathen religions.

Quoting again from the *Introduction*, we read: "Other things being equal, the wider a missionary's general education, the more he has to give. Such broad cultural training as a university provides is of increasing value, apart from all question of the degree—though in many spheres a degree is becoming essential and an honors degree is preferable to a pass—not only because the mental discipline of the more rigorous study is bracing, but because a missionary if he is working beside highly educated Orientals—whether Christian or non-Christian—may find it well to have university qualifications equal to theirs.

Our prospective missionaries cannot have too much general education and cultural training. They will find use for all of it. But here several problems confront the boards. One is the length of time required to gain the thorough educational background. Let us assume that the male missionary is 24 years of age when he completes his college course. If he then takes up theology three more years must be spent in training; if he follows teaching, at least two years will be required to get a master's degree; if he chooses medicine probably five years will be required for professional training. Thus our evangelist or station missionary will be 27 years of age when he reaches the field; the teacher will be 26 and the doctor will be 28 or 29. Then in any case they should begin the study of the vernacular which will take at least two years more.

Who is going to provide the funds during these years of preparation? Of course the time spent in the study of the vernacular is provided for by the board, but who is going to take chances on the previous years? Sometimes, but not often, the family or some friend will provide the necessary funds. Sometimes funds are advanced in the nature of a loan which the missionary later reduces in small stages for an indefinite period of time.

The climatic and unsanitary conditions existing in most foreign mission fields challenge the physical resistance of the most robust. The arranging for a five or seven year furlough is based to a great extent on the necessity for physical recuperation. And the fact that oftentimes it means invaliding the missionary home indicates that the work and climate have been exacting a heavy physical toll.

What are the practical implications for foreign boards in this matter?

It would seem only just and reasonable that every applicant for aid in training or service on the field should have a thorough physical examination before the application is seriously considered. If the examination reveals a constitutional weakness or tendency towards disease the applicant should be told frankly that unless the same can be corrected, the defect will debar from service. This may blast some hopes and even incur some bitterness, but it is better to have these disappointments in the start than to wait until there is a breakdown on the mission field.

No elaborate program of physical training is needed, yet foreign boards should see to it that their applicants are getting a well balanced physical training at the institutions where they are being prepared for their life's work.

SELECTING WOMEN CANDIDATES

Mrs. W. F. Morehead, of the United Lutheran Church of America, speaking at the same conference, but especially of women candidates, said in part:

The finding of suitable candidates is more difficult for the candidate secretaries of women's boards than it is for the men, especially when it relates to evangelistic workers. I once heard a man secretary say, "We hand-pick our new missionaries. We go to the theological seminaries and select the cream of the graduating class." It is quite a different story with the young women. We get in touch with likely candidates through student secretaries, through the women in our missionary societies, and occasionally through pastors. I have felt sometimes that grave injustice has been done young people by over-zealous friends or relatives who try to persuade a girl against her inclination or desire that she *ought* to offer herself for mission work. I firmly believe that the call to the mission field should be quite clear to each individual.

When a girl is ready to be recommended for appointment, fresh references are obtained from her pastor, from the dean of her college, from a layman who knows her well, and if she has taught or had other business experience, from some one who knows her professionally. Much more important to my mind, however, is the personal interview with the entire candidate committee. In this interview the effort is made to discover those intangible qualities of personality which make so largely for success or failure irrespective of church background, or classroom success, or professional ability.

Some of the points which may well be brought out in this interview are the ability to get along with different types of people, attitude towards people of different races, attitude toward and knowledge of the cultures of other nationalities, ability to adjust herself to other workers, willingness to go to any field, interest in a particular field, attitude toward the social side of mission life, willingness to work on a level with nationals, and above all if she is going with a definite and spiritual message.

The student of today is accustomed to all kinds of intelligence and psychological tests and is quite familiar with all of her complexes but to my mind the personal interview will reveal many of these points to the skillful questioner and is not to be omitted even if the questionnaire method is used.

The custom in our own Women's Board is to give scholarships for medical training and for the required work at a Biblical Seminary. For the medical or for any other educational scholarship, we require the candidate to make formal application each session and to sign an agreement that she will refund the scholarship without interest if she fails to give a full term of service on the field.

Many girls have been helped in their college preparation by individuals, by local congregations or by synodical societies. In these cases we have tried to have the preliminary medical examination at least before the giving of such assistance, but a number of girls have been so helped who never reached the point of appointment and we are occasionally blamed for not appointing an unsuitable candidate because someone has invested money in her. This is a distinct problem which has often to be dealt with most diplomatically.

The question of specialized training for definite positions has never been worked out satisfactorily. The Mission Councils of the various fields reserve the right to place a worker after he has been on the field for the two years of language study. I realize that there are two sides to this question. The highly specialized worker will often refuse to work in any line except his own and at the same time it is difficult to spend time and money on definite training and then find no use for it on the field to which he may be allotted. Today, however, many positions call for specialized training.

With a group of experienced missionaries on the field who feel that they know the situation as no board or no newcomer can,

with a group of younger candidates quite impatient of established methods and with little respect for "it is the custom," and with a group of the younger nationals in a highly sensitive and self-conscious state, the problem of selecting and preparing missionary candidates is becoming increasingly difficult and complex.

A METHODIST STUDY OF MOTIVATION

There was held in Delaware, Ohio, June 24 to July 2, 1931, a study conference of Methodist leaders on "The Significance of Jesus Christ in the Modern World." Of fourteen commissions which were engaged for months in preparation for this conference, one had as its task the consideration of "Missionary Motivation."

In this connection Professor C. S. Braden, of Northwestern University, made an elaborate statistical study of the problem of missionary motivation through the use of questionnaires with missionaries, missionary candidates, pastors and laymen. The results of this study so far as it pertains to missionaries, candidates and pastors, are given herewith. In the first table the missionary group is divided among those who have spent three or more terms, two terms, one term, respectively, on some foreign field, while the motivation of candidates is reported on in a fourth column.

It is to be noted that there is a marked decline in the number of those who mention a *distinct call* from God—74 per cent. of the three-term missionaries, 46.6 per cent. of the two-term, and but 25.5 per cent. of those with but one term of service, while of the candidate group, 40 per cent. aver such a motive.

On the other hand, the direct command of Christ which 32.4 per cent. of the missionaries state as a motive was given by only 2.5 per cent. of the candidates. In the first table below this motive is combined with that of distinct call.

In the second, third, and fourth motives no very significant change is apparent. The fifth, however, which concerns "getting as well as giving," or genuine mutuality, elicited no response from the missionaries, while 22.5 per cent. of the candidates specify this. Dr. Braden remarks: "We have here come upon something new and significant."

While only 6.6 per cent. of the missionaries offer as a motive the consideration of personal advantage, such as travel, new experience, etc., 20 per cent. of the candidates give this as influential.

The motive of love toward or regard for foreign peoples was found among but 1.3 per cent. of the missionary group, while among the candidates 12.5 per cent felt it was impelling.

Two and seven-tenths per cent. of the missionaries give world brotherhood and peace as a motive, as over against 17.5 per cent. of the candidates.

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TABLE COMPARING THE MOTIVES OF MISSIONARIES AND CANDIDATES

The percentages given represent the proportion of the total number of the respective groups giving each motive. 151 missionaries are represented; 45 three-term, 56 two-term, 50 one-term; also 40 candidates.

<i>Motive</i>	<i>3 term Per Cent.</i>	<i>2 term Per Cent.</i>	<i>1 term Per Cent.</i>	<i>Candidate Per Cent.</i>
I. Sense of a divine call; that is, some inner compulsion interpreted as a divine impulse, or direct obedience to the command of Christ	74	46.6	25.5	40
II. Relatively greater need of the foreign field. No distinction here between humanitarian and religious need	100	69.6	86.6	42.5
III. The service motive; that is, because the foreign field was thought to provide a great, greater, or greatest opportunity for service	20	10.7	6.6	45
IV. The desire to share the benefits of Christianity with other people. Here, again, there is no clear-cut distinction between sharing Christian civilization and sharing Christ....	68	44.6	37.7	50
V. The motive of getting as well as giving; that is, real sharing or mutuality	—	—	—	22.5
VI. The motive of personal advantage, travel, new experience, etc.	×*	×	×	20
VII. The influence of other people—parents, missionaries, sweet-hearts, etc.	×	×	×	37.5
VIII. Love of, or regard for foreign peoples, belief in the worth-whileness of working for and with people of such capacities for development	×	×	×	12.5
IX. The challenge of the difficult, the desire to do something hard or unpleasant or that another would not be willing to do	×	×	×	10
X. The desire to bring about world brotherhood, including peace, international understanding and good will	×	×	×	17.5
XI. The feeling that the burden of proof rests upon one for remaining in the homeland; that is, if I cannot fully justify my staying here, I must perforce go	22	14.2	17.7	—

* × Indicates that the numbers involved are too small to be significant.

To the question whether the call to the mission field is now still as urgent as when they first went out, 71.5 per cent. of the missionaries gave an unqualified affirmative reply; 15 per cent. an unqualified negative; 10.6 per cent. a qualified affirmative; 4 per cent. a qualified negative; while the remainder were undetermined. Sixty-six and two-tenths per cent. of the missionaries declared that they would remain on the field regardless of any advantageous call from the home field unrelated to foreign missions; 7.2 per cent. said without qualification that they would accept such a call. Of those answering the question as to whether they would be glad to have a child become a foreign missionary, 85 per cent. answered Yes without qualification; 2.4 per cent. No, while 12.6 per cent. qualified their answers. Asked whether or not the missionaries on furlough seem less eager than before to return to the field, 13.3 per cent. had observed no change; 17.8 per cent. have observed no less eagerness to return; 34.4 per cent. believe that they are distinctly less eager; while 23.1 per cent. qualified their answers in one way or another.

TABLE SHOWING THE BASES OF APPEAL FOR MISSIONS BY PASTORS

Where comparable, a comparison of answers of pastors with those of candidates and missionaries and laymen is given. Replies represent 105 pastors, 151 missionaries, 40 candidates, and 490 laymen.

<i>Motives</i>	<i>Per Cent. of Pastors</i>	<i>Per Cent. of Mis- sionaries</i>	<i>Per Cent. of Candidates</i>	<i>Per Cent. of Laymen</i>
I. The Command of Christ	40	46.6	2.5	58.1
II. Share the good news and benefits of Christianity	38.1	51.6	50	37.5
III. Need of world (humanitarian)	35.2	53.3	42.5	X*
IV. Need of world (religious)	18.1			
V. Promotion of world brotherhood	21.9	2.7	17.5	33.6
VI. Unity of the world or mankind	9.1	X	X	X
VII. The genius of Christianity to expand....	17.1	X	X	X
VIII. Loyalty to Christ, church, etc.	19	X	X	X
IX. Reflex effect on church and individual	41	—	—	—
X. Responsibility for redemption of world a Christian duty ...	16.2	X	X	X
XI. Our relationship to God or Christ	8.6	X	X	X
XII. Self-protection requires it	5.7	X	X	8.9

* X Indicates that there was nothing comparable in the designated answer.

Thus it appears that, in spite of the hard blows of the last decade, and the depressing tendencies of the hour, with the majority of these missionaries their devotion is unchanged.

A study was made of the present basis of appeal for the support of missionary enterprise among a cross-section of the Methodist Episcopal ministers of the United States. The motives given fall into twelve groups as shown in the table on page 115.

The most frequently cited ground of appeal is the enrichment of the individual or the church through support of missions. The Great Commission stands second, though, if the humanitarian and religious needs of the world were grouped together, need would outrank all the rest. The percentage of those using the appeal to the humanitarian need is nearly twice as large as those appealing on the basis of religious need (32.5 per cent. versus 18.1 per cent.).

The motive of the promotion of world brotherhood in the judgment of pastors is more marked than among the candidate group (21.9 per cent. versus 17.5 per cent.).

The materials from Professor Braden's study given above are as reported to the Delaware Conference but with editorial deletions.

IMPORTANT STUDIES NOW IN PROCESS

At the Pocono Conference already referred to, a committee composed of Mr. Paul E. Alden, Mr. Owen E. Pence and Professor D. J. Fleming, appointed to consider principles, methods and material in the process of selection, reported that because of the short time available, it had been unable to make a study that was satisfactory to itself. No real consideration had been given to principles and methods of selection, although the committee felt that in any thoroughgoing study these would be of basic importance. A classification of the blanks used by the Candidate Departments of the leading boards was distributed. This showed 18 different types of blanks, although not all of these are in use by any one board. Some types were used by only one or two boards, for example, the interview report, a blank for an estimate of temperamental characteristics and the achievement record. Some of these less commonly used might be among the most important. All the boards submitting blanks used a so-called "application blank" which was in reality a personal history record; but only five of these blanks contained an actual application form.

A study of the items contained in the reference blanks used by 14 boards was also distributed. It was pointed out that in the case of some of the more important items only a few of the boards requested information; for example, only five of the blanks asked concerning the racial attitude of the candidate. The blanks used by some of the boards employed the reference rating system but it would not be considered very reliable by careful students.

Mr. Owen E. Pence of the Personnel Division of the National Council of the Y. M. C. A., a member of the committee, pointed out the importance of considering the entire career of the missionary rather than merely the period prior to employment.

In view of the increased emphasis on the need for improved quality in missionaries and of the thoroughgoing personnel studies made by educational and secular groups, it was the conviction of the Conference that the missionary agencies should give renewed and serious attention to the problem of selection.

To that end it was recommended that the Committee on Missionary Personnel of the Foreign Missions Conference appoint a committee to continue the study of the principles and methods in the selection of new missionaries and report to the boards in such manner as the Committee on Missionary Personnel may determine.

The important place of the missionary in the world Christian movement was recognized. The wise selection of missionary personnel was regarded as largely dependent upon a certain skill in judging personality. This skill may be best acquired by extensive experience and study. It was recommended that the boards endeavor to secure greater continuity in the service of candidate secretaries and consider the advisability of occasional visits of their candidate secretaries to the mission fields.

In view of the decreasing emphasis on denominational affiliation among students, it was recommended that the boards provide for a freer interchange of candidates whose boards are unable to appoint them either because of a surplus of applicants or because of a desire for a specific form or field of service. Allegiance was reaffirmed to the long established comity agreements whereby each board has a prior claim on candidates of its constituency and will cultivate candidates outside its constituency only with the consent of the board concerned.

Following this conference of 1929 the Committee on Missionary Personnel of the Foreign Missions Conference began vigorously to work in the direction of certain of the emphases indicated above. During November, 1930, and again for six months on part-time from March 15, 1931, Mr. Harvey E. Becknell, lately of India (Y. M. C. A.), was secured to begin, under the guidance of the Committee, intensive research related to a small group of special projects. These projects are now at various stages of completion and final reports are not yet available. Only a brief indication of the scope and method of each project is here called for.

(1) A Study of 100 Missionaries; an Analysis of Their Qualifications and of the Methods Employed in Their Selection:

The purpose of this study is to survey the present practices of cultivation and appraisal of candidates by mission boards before and during the appointment procedure and to evaluate the methods used.

Based on documentary records, an analysis was made of the qualifications of one hundred missionaries who sailed in 1930, representing the

Presbyterian (U. S. A.), Methodist Episcopal, and Baptist foreign boards and the Foreign Division of the Y. W. C. A. From available records and documental evidence the report indicates the background of missionary influence, experience and preparation from which the members of the group selected have come, and shows the character of their contact with the Student Volunteer Movement and with the mission boards from the date of first relationship to the date of sailing for their respective fields. It is expected that the results of this study will be of practical value in improving the methods and instruments used in the selection practices of mission boards in the future.

(2) A study of Personal History Record Forms used by Eighteen Boards.

(3) Check List of Missionary Qualifications.

(4) Analyses of Functional Types of Mission Service.

Preliminary and tentative check lists have been prepared from missionary literature of the various tasks which fall to the lot of evangelistic or medical missionaries, the personal experience of a number of missionaries of each type having also been drawn upon. These studies are a first approach to job analyses of those two phases of field service and against these analyses the apparent qualifications of particular candidates can be studied.

The last study to be mentioned is an inquiry into the work and training of agricultural missionaries, made by Dr. A. L. Carson, a missionary on furlough from India, under the guidance of professors in Cornell University and with financial aid from the Institute of Social and Religious Research. The chief source of data has been a comprehensive schedule filled out by some 200 agricultural missionaries in many countries. The report of this inquiry may be of service to the theological seminaries and other training institutions in North America in revising their curricula and methods of training, and to agricultural missionaries in regard to utilizing their furloughs more wisely for supplementary training. It may also aid the candidate secretaries of the mission boards by supplying an accurate description of the qualifications and task of the agricultural missionary.

QUESTIONS CALLING FOR FURTHER INVESTIGATION

Apart from the studies now in progress or proposed by the Committee on Missionary Personnel of the Foreign Missions Conference, the following are suggested as calling for investigation:

To what degree are candidates today crossing denominational lines in order to find opportunities for foreign service?

What factor is dominant today in determining the choice of new missionaries? Is it the desire of church bodies, or of home constituencies, the policies of mission boards, the ideals and purposes of youth with lives to invest, the needs of going enterprises on the mission field, the convic-

tions of groups of missionaries in service, the calls from the younger churches, or what? The trend is in what direction?

In what ways is the religious idealism of college and university youth showing itself today with respect to international and inter-racial problems and in relation to basic human need in areas of social lag?

What are the challenge and criticism from the youth in institutions of higher learning with respect to mission work, and in how far are these valid?

The problem of mission support being what it is today, should new missionaries be chosen primarily with respect to present specific needs or with respect to the probable trends in mission policy and procedure in the years immediately ahead? How might these trends be discovered?

In view of the present depressed financial conditions and the rapid changes in field conditions, should candidates today be expected to make life commitments in respect to foreign service?

In view of the present temper of undergraduate life, especially in the chief centers of higher education, and also in view of the kinds of recruits sought by the boards, what specific help from the Student Volunteer Movement may fairly be expected today by the boards in their search for properly qualified candidates?

MISSIONARY PERSONNEL IN CHINA, INDIA, BURMA, AND JAPAN

By FENNELL P. TURNER

I

THE AIM OF THE MISSIONARY

Since the origin of the modern missionary movement, beginning in 1793 when William Carey was sent to India by a small group of Baptist clergymen in England who constituted themselves into a missionary society for this purpose, the foreign missionary has occupied a central place in the enterprise. In the United States the American Board, the first missionary society in the country, was not organized until several young candidates had offered themselves to establish a mission to the non-Christians; and the Baptists did not organize their foreign missionary society until Mr. and Mrs. Judson and Mr. Rice, three of the American Board candidates, had become Baptists.

As a rule monies secured for the maintenance of the missionary movement have been contributed in response to appeals for the support of the missionaries.

Along with this interest in the missionary, the supporting constituency has also been profoundly interested in the primary aim which the missionary had in view when he proceeded to the mission field.

The aim of the missionary and that of the agency sending him forth has been stated in the following language, which several of the North American mission boards have incorporated into their "Manuals" for the use of their appointees:

The supreme and controlling aim for Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, self-governing; to coöperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principle of Christ.

The majority of the American missionaries now on the mission field accepted this statement (or one essentially the same) when they were

appointed by their mission boards. In conversation with missionaries one discovered a disposition to lay less emphasis on the church as organized in the West than is to be found in the above quotation. They feel that emphasis laid on the organized church is too much like imposing on the Oriental Christians Western ideas of organization which will be a burden greater than the Christians of China, India and Burma, and perhaps Japan, can bear. Their contention is that such forms of organization are not in harmony with the religious genius of Oriental peoples.

A missionary of long experience in China states his conviction in the following language:

There used to be an assumption that the Kingdom is more or less coterminous and synonymous with the organized church. Every organization resists any sort of change and life demands the constant change in the vehicle of its expression. There is a fundamental difference between the constant changes involved in the growth of any organism (a living entity) and that of a formal organization with its fixed constitution, like a church, which tends to think of growth as accession of numbers to its membership, and of its constitution as sacred and unchangeable. Vital conceptions, dominant everywhere else, are making old notions of an unchanging church unacceptable to thinking people. It is uncertain what the outcome is going to be for organized expressions of Christianity, but no one to whom the faith of Jesus is the central meaning and value of life will grant that the life flowing from that faith cannot create its own organism.

A well-known Christian leader of India expresses his view in the following language in an article on "The Nature of the Task":

The task of Christianity is to create in India a Church—not a community—whose agents will be a spiritual order of men and women without distinction of race who will give to India through their lives and teaching the inexhaustible riches of Christ.¹

The work of the missionaries must be studied in the light of what they (and their supporting constituencies) had in view when they went to the mission field; as a well-known leader in the missionary movement has pointed out:

If our business is to propagate the Christian faith, to make Christ known, to win men to his discipleship and to win a place for Him in human life, then those are the best missionaries who do most to accomplish these ends, and who yield themselves most completely to the Spirit of Christ for His use for the accomplishment of these purposes.

¹ From an article by S. K. Datta on "The Nature of the Task" published in a book entitled *The Christian Task in India* (Macmillan & Co.), p. 9.

II

THE MISSIONARY FORCE

The majority of the missionaries now on the mission field representing American societies accepted as their commission the objectives set forth in the statements quoted above. Those who criticize missions and missionaries are often ignorant of these objectives. In this report we are concerned to discover how well the missionary is fitted for his work, when judged by the objectives which he and the sending society had in view.

The report is concerned, therefore, primarily with the missionary himself, the methods of his training and preparation, his language study, assignment to a specific task, furloughs, and relationships to his colleagues and to the board at home. The report also is concerned secondarily, with the raising up of a native leadership and with the question as to whether or not Western missionaries are still needed and if so, of what kinds.

In this study the writer has kept in view the fact that the success or failure of the missionary enterprise depends primarily upon the men and women (national or foreign) on whose shoulders rests the burden of carrying on the work. Furthermore, it is clear that the success of the individual worker is in no small degree dependent on the relationship of his training to the conditions under which the work must be done. The attempt has been made, therefore, to secure information (both through personal interview and questionnaire) concerning the conditions under which the missionaries may be expected to render their most effective service.

Replies to a questionnaire, sent to missionaries in Japan, China, India and Burma, were received from 827, of whom a number were also interviewed. Our records show that 617 missionaries—both British and American—were talked with, of whom 173 did not fill out questionnaires, so that the material for this report is taken from the opinions expressed in writing or in interview of no less than 1,000 different missionaries who are at work in the countries named. Of the 827 replies to the questionnaires, 397 were from India, 87 from Burma, 189 from China, and 154 from Japan. Table I shows the distribution of these missionaries according to the type of work in which they are engaged at present; or, if they are engaged in more than one form of activity, the one which demands most of their time. There is so much overlapping in the use of the words "evangelistic" and "general" in the replies that these two have been grouped together. "Other" includes chiefly administrative work and language study.

TABLE I—ASSIGNMENTS OF MISSIONARIES REPLYING TO QUESTIONNAIRE, 1931

	<i>Total</i>	<i>Men</i>	<i>Single Women</i>	<i>Wives</i>
INDIA				
Total	397	180	171	46
Educational	176	72	88	16
Evangelistic (General)	127	78	42	7
Medical	45	9	33	3
Other	29	21	8	—
Unassigned	20	—	—	20
BURMA				
Total	87	38	29	20
Educational	51	18	23	10
Evangelistic (General)	23	20	3	—
Medical	4	—	3	1
Other	—	—	—	—
Unassigned	9	—	—	9
CHINA				
Total	189	95	83	11
Educational	85	36	40	9
Evangelistic (General)	59	40	19	—
Medical	36	16	18	2
Other	9	3	6	—
Unassigned	—	—	—	—
JAPAN				
Total	154	58	70	26
Educational	82	28	50	4
Evangelistic (General)	44	26	13	5
Medical	3	—	3	—
Other	10	4	4	2
Unassigned	15	—	—	15
Totals for the countries visited....	827	377	353	103

The status of American Protestant missionaries in Japan, China, India and Burma, is indicated in Table II, which shows figures and percentages for ordained and unordained men, single women, and wives of missionaries for the years 1909, 1923 and 1929. For the fourteen-year period 1909 to 1923 considerable growth in total personnel is shown: in Japan, a 33.6 per cent. increase; in China, 152.2 per cent.; in India and Burma, 62.0 per cent. The six-year period from 1923 to 1929 shows a total increase over the figures for 1909, but a very small increase or a definite loss from the figures for 1923.

The trend has been in the direction of an increase of single women workers, but not of the men. In 1909 the men outnumbered the single women in each of the four countries. In 1923 single women outnumbered men in Japan by more than 6 per cent. of the total missionary body, and in 1929 they also outnumbered men in India and Burma, although by only a fraction of 1 per cent.

TABLE II—AMERICAN PROTESTANT FOREIGN MISSIONARIES IN JAPAN, CHINA, INDIA AND BURMA, 1929, 1923, 1909

Data from the Institute of Social and Religious Research—"American Protestant Foreign Missionaries, Asia, Africa, Australia and Latin America, 1929, 1923, 1909."

	1929		Per Cent. Increase (+) or Decrease (—) 1923-1929	1923		Per Cent. Increase (+) or Decrease (—) 1909-1923	1909	
	No.	%		No.	%		No.	%
JAPAN								
Total	844		— 9.3	931		+ 33.6	697	
Ordained men	213	25.2		243	26.1		226	32.4
Unordained men	58	6.9		60	6.4		33	4.8
Single women	328	38.9		363	38.9		209	29.9
Wives	245	29.0		265	28.6		229	32.9
CHINA								
Total	3,052		—26.4	4,149		+152.2	1,645	
Ordained men	661	21.6		839	20.2		474	28.8
Unordained men	398	13.0		647	15.6		200	12.2
Single women	1,052	34.5		1,370	33.0		438	26.6
Wives	941	30.9		1,293	31.2		533	32.4
INDIA AND BURMA								
Total	2,522		+ 1.5	2,484		+ 62.0	1,533	
Ordained men	653	25.9		653	26.3		485	31.6
Unordained men	214	8.4		211	8.5		81	5.5
Single women	878	34.9		849	34.2		490	31.8
Wives	777	30.8		771	31.0		477	31.1

The proportion of married women has decreased in all countries but one, as the proportion of single women has risen. In Japan in 1929 the proportion of wives had increased by .4 per cent. over the figures for 1923, while the proportion of single women had remained stationary.

A decrease is apparent in the proportion of ordained men over the twenty-year period in all four countries. The decrease is most marked in the period from 1909 to 1923. In China the trend is changed by a slight increase in the proportion of ordained men in 1929.

While the proportion of ordained men decreases, the proportion of unordained men increases from 1909 to 1923, and the increase continues in Japan for the period from 1923 to 1929. In India and Burma there is little change, but in China there is a definite drop in the 1929 figures.

III

THE SELECTION AND TRAINING OF MISSIONARY RECRUITS

STRATEGY IN SELECTION

Missions have been hampered by men and women in places of leadership for which they do not have the qualifications. If the men who are available are of second-rate abilities the work will be conducted on a second-rate plane. A first-hand study of missions shows this result in

every field. If this be true, the importance of the candidate departments can hardly be overemphasized. In many boards the secretaries of the candidate departments are those with least experience and ability to select recruits. Very many severe criticisms of candidate departments were heard in conversation with missionaries.

An illustration of strategy in the selection and assignment of missionary workers will be found in the methods of the American Y. M. C. A. in China, Japan and India. In the beginnings of the Association work in the mission field, it was the practice to send to the mission field young men just out of college, with little, if any, experience in practical work of the Association. A change of the home administration brought into the leadership of the foreign Association movement men of experience in the work in the United States and a knowledge of the work in the mission field which was the result of first-hand studies of the problems of the Association movement in mission lands. With this change came the practice of selecting men for places of leadership in the Association work in mission lands who had had successful experience in the Association work in the United States, and not only experience, but the men appointed were men of marked ability. With the advent of these secretaries, selected with such care and wisdom based on a remarkably accurate knowledge of conditions in the mission field, came the adoption of programs and policies which resulted in the increased usefulness of the Association movement in the mission field and lifted the Association movement to a place of influence in the Christian movement in the mission lands far out of proportion to the numerical strength of its personnel.

Such results would have been impossible if the secretaries had not been selected and assigned by administrative secretaries who knew with accuracy from first-hand contact the needs and conditions in the mission field where the secretarial recruits were to be assigned—but quite as necessary they had personal knowledge of the abilities, training and achievements of the men selected for the several posts. Similar results were observed in certain missions and educational institutions where the same principles were applied to the selection of the personnel.

One saw evidence of a "hand-to-mouth policy" on the part of the administration—either on the field or at home—in the selection and handling of recruits. Many difficulties observed on the field were the direct outgrowth of a lack of foresight. For example, the ablest missionary in one station, who is responsible for the work of the most important and most highly developed church in a city of over 100,000 people, and who was to leave on furlough, was compelled to leave this work in the charge of a young missionary who had not completed his language study. This church has a staff of several foreign missionary women and Chinese workers. It is necessary to raise locally a considerable budget, manage a large plant, and hold to the church several Chinese families whose loyalty to the Christian movement is still uncertain. It is a situation which demands both ability and experience in

working with the Chinese. However much native ability the new recruit may have for work of this character, he lacks knowledge of Chinese conditions and language. This arrangement not only jeopardizes the work but is preëminently unfair to the recruit. The young missionary in justice to the service which he ought to render during the next thirty years should not be plunged into responsibilities of this sort until he has completed at least one year, or better, two years of language study. In other words, the responsible mission administrators are jeopardizing for the next thirty or forty years the career of a young missionary, to meet an immediate emergency which the administration, both on the field and at home, unnecessarily allowed to develop. When a young missionary commits his life and future usefulness to a supposedly well-organized board, he has a right to expect to be protected from any such procedure. The administrative officials responsible for this arrangement ought to have known that the furlough of the missionary in charge would be due in 1931 and the missionary recruit who was to take charge of the work during the absence on furlough of the older missionary should have reached the field at least three years in advance, so that he could have completed the prescribed course in language study and could have had no less than a year's experience in working with his senior.

TRAINING OF NEW MISSIONARIES

Suggestions regarding the training of new missionaries made by many different missionaries contain many items of value. These may be summed up in the following:

Every missionary recruit should have at least one year for language study in one of the language schools. During this period no other responsibility should be carried. The second year should be regarded as an apprentice period, with primary emphasis on the language. It will be all to the good if the new missionary can work under the direction of an experienced missionary during his apprentice period. On this point dissent was expressed, not so much because the plan was not good, but because of fear that the recruit would be under the influence of a missionary who did not represent the viewpoint of the dissenter. If the dissenter happened to be a conservative, he feared the new missionary might fall under the influence of a progressive; if the dissenter were a progressive he feared the recruit would come under the influence of a conservative.

Mr. D. E. Hoste, General Director of the China Inland Mission, who has had long experience as a missionary and as an administrator, states his convictions with reference to the preparation of young missionaries as follows:

The training of young missionaries after arrival in China, is a matter of primary importance; nor is it an easy one. It includes gaining an efficient knowledge of the spoken and written language;

also of the history, customs and beliefs of the people. Their acquisition furnishes an intellectual training, the extent and high quality of which cannot be realized without actual experience. And yet a failure to realize this may result sometimes in precious time being taken up in gaining a mental equipment at home, which could have been acquired in the field in the study of Chinese. A further point of at least equal moment is the need of adaptation to the life, thought, and social customs of the Chinese. For both the foregoing, youth is a great advantage. While it would be unwise to fix narrow and exact limits of age for candidates, experience in the field emphasizes the weight of these considerations.

Principal Hogg of the Madras Christian College strongly urged that under no circumstances should the new missionary spend his first year in the country districts, lest such an experience develop in him a "superiority complex." His conviction is that all recruits should spend the first year in the city, where they would be brought into contact with the best type of educated Indians, and be in no danger of developing the "superiority complexes." Principal Sam Higginbottom, of Allahabad, and many others urged that the new missionary should have the opportunity during his first year or two of visiting mission stations in different parts of India where may be found the best examples of work either in his own mission or in the missions of other denominations, a suggestion which seemed to the writer most worth while. One of the surprises of the writer's experience during the visit was the discovery that missionaries were frequently ignorant of excellent work being carried on in other parts of the country, even though, in some cases, it had attracted the attention of missionary leaders in other parts of the world.¹

The mission work in most places is organized beyond the normal carrying capacity of the missionary staff. The result is that new missionaries of promise do not have time for the study of the language and life and history of the people before they are plunged into the work. Note the experience of one missionary:

I have very poor knowledge of the language, and I have made no real study of the history, social customs, literature or the religions of the country, for I took charge of a high school for boys although I had been in the country only one month. At the end of four months I was in entire charge of the station. This was just after a strike of the schoolboys in 1920. During this strenuous period I tried to study the language, but made such slow progress that I failed to pass my first language examination which was held at the end of my first eight months. At the end of the next six months I came up again for the first language test and

¹ In the unprinted appendix will be found extracts from the *Report of a Special Committee on the Training of Missionaries for China*, adopted by the Sixth Annual Meeting of the Continuation Committee. Although this report was adopted in 1918, the principles set forth are essentially as true today.

passed. I have never tried for the second test. I confess that the work has been too strenuous, and most of my time has been with the English-speaking native people.

In other parts of his testimony he refers to his "lack of knowledge of the language" as a handicap. He was well prepared for the work of the field to which he was sent, but he will always be handicapped because of the mistake made during his first year. If the recruit is to grow into the most effective missionary which his abilities make possible the work should be so organized that the career of a promising young missionary need not be sacrificed to meet a temporary emergency.

The consensus of opinion is that more missionaries in India, Burma and China are inefficient, or at least are not doing the best they are capable of, because of a poor knowledge of the language than from any other one cause. I recall only one person interviewed who thought a thorough knowledge of the language was unnecessary. Some fail because of sheer inability to learn a foreign tongue. The number of missionary recruits, however, who do not have the capacity to learn a language is not large.

Many others fail in language because they have not been willing to put in the hard work necessary. But the majority have failed in the language because they were never given the time necessary for study. In many cases the demands of the work—supposed emergencies in many cases—have been put first, and young missionaries have been thrust into active service before the language had been mastered—a short-sighted policy which results in crippling the missionary for his whole missionary life. It is doubtful whether the work is saved (or even greatly helped) by thrusting a raw recruit into places of large responsibility—but there is no doubt that the recruit (except in rare instances) never recovers from the bad effects of any assignment which prevents him from learning the language early in his term of service. In regard to language study a missionary writes: "Adequate language study makes for efficiency. This is not merely the matter of three years' study but also the policy of a reasonable grant for language assistance at all times." Missionaries who do not learn the language are compelled to do their work in English, and always work under a severe handicap. "It is impossible," writes a missionary of experience in India, "for anyone to understand the thought life of the people unless he knows the vernacular."

Regarding the theological training in the vernacular an Indian Christian leader, Dr. S. Jesudason, of the Christu-Kula Ashram at Tirupattur, in a pamphlet entitled an *Indigenous Expression of Christianity* has this to say:

A great mistake is being made by giving theological training in a foreign tongue. By this the would-be minister's thinking and manner of speech becomes alienated from those of the congregations he is going to serve later. His preaching often savors of

artificiality as he thinks and moves in a foreign tongue during the week days and preaches in the vernacular on Sundays.

Rev. W. E. Tomlinson, a veteran of the British Wesleyan Society at work in Mysore State, India, urged that every recruit should master the vernacular of the district to which he was assigned. In Mr. Tomlinson's judgment,

there is today as great a need in India for the British or American missionary to serve as an evangelistic worker through the use of the vernacular as in the beginning of the missionary movement.

In discussing the qualifications of a missionary who had been assigned by the Wesleyan Society to a professorship in the Union Theological College in Bangalore, he stated that every teacher in a theological college should have both a knowledge of the vernacular and experience in district work. This experience, Mr. Tomlinson believes, forms in the mind of the teacher a filter bed through which to pass his Western learning.

MISSIONARY ASSIGNMENTS

Regarding mistakes in assignments of young missionaries an experienced missionary in North China writes:

I could name several cases. They were people of highly sensitive and social natures who were assigned to interior cities where there was little or no chance to meet people of their own age, social or mental standards, musical ability, common interests, etc.; and they wilted like flowers set in a greenhouse without water. These same people had valuable contributions to make, and would have made them had they been placed in different environment. These difficulties may be avoided by a more careful study of the personalities of the new missionaries, and also the members of the group to which the new ones are assigned.

Concerning mistakes in assignments, Dr. L. B. Sipple, who visited many mission stations in India and Burma during the winter of 1930-31, makes the following statement:

At almost every station I found cases of mal-adjustment in missionary personnel. There are many such cases in India and Burma. As a rule they were people who although they had been trained for evangelistic work were required to devote all their time to other activities. This is unwise, it seems to me, on the part of the administrative agencies whether at home or on the mission field. Such mal-adjustments do not result in efficient missionary work and they create dissatisfaction on the part of the missionaries themselves. I give the following specific instances which came under my observation:

The case of an American Baptist missionary in Burma is a

case in point. He is a trained pastor and evangelist; he has been assigned as pastor to the English church at Moulmein, but says that he can devote very little time to this work as he also acts as superintendent of the Boys' Middle School at Moulmein, superintendent of the Boys' School at Mudon, eighteen miles away, superintendent of the leper asylum, keeps sixteen different financial accounts, and last year was responsible for the expenditure of Rs.75,000. He told me that he is not interested in educational work, that he is not a trained educator and that he does not want to do such work. He stated that in the past five years two men have broken down under such strain and have gone home from Moulmein, not to return. There are two problems involved in this case: one is mal-adjustment in the type of work and the other is five times as much work as any one man can do. The man in question states that he is so much dissatisfied that he is thinking of resigning and returning to America.

Another case is that of a missionary who holds the degree of B.Sc. and is a trained agriculturist from Ames, Iowa. He is located at Asansol, north of Calcutta, which is one of the largest industrial centers in that part of India. He has been in India a number of years but he has not been permitted to do any agricultural work for which he is eminently fitted; instead he is doing evangelistic work for which he has had no training.

Another case is that of a United Presbyterian who has been in India some twenty years or more. He was trained in America as an evangelist. He has had no training in educational work, but he states that by far the major part of his time is devoted to administrative duties and to school work of various kinds.

It is needless to say that both the evangelistic work and the school work suffer under such a system. I found case after case while visiting schools in India and Burma of this mal-adjustment.

It is well known that girls' schools in India are superior to boys' schools. This is due in part to the fact that women missionaries are sent out from America who are trained for school work and who are assigned definitely to educational work and *to nothing else*. Further, they are permitted to remain long enough in one place to obtain definite results.

I would call attention to another problem mentioned in a letter from a missionary lady of Rangoon, namely, that of continuity of policy in the different stations. The same problem was mentioned by a number of other missionaries. Missionaries go on their furloughs. The missionary who has been assigned to the task during an absence does not feel any obligation to continue the policies and program of the missionary-in-charge, although the missionary absent on furlough carries a sense of responsibility for the work of which he has been in charge, so that when the missionary returns from his furlough his work is considerably modified or changed and in some cases completely upset. This, it seems to me, is the result of a mistaken notion of democracy or

freedom on the field and seems to me to be entirely inexcusable. Several Government officials in India and Burma mentioned the problem and stated that a change in missionaries during these furlough periods caused considerable inefficiency in the schools.

A woman missionary of wide experience in India testified regarding several missionaries that assignment to work for which they were not prepared or suited had resulted in loss of health and spirit.

Among other cases mentioned was that of a missionary who came to India to do evangelistic work, for which she was well prepared. She was, however, assigned to teach in a high school. She had had no training as a teacher. The results were unfortunate. Another missionary who came to India had been especially trained as a high-school teacher. Although there was a high school in that district in which teachers were needed she was assigned to superintend Bible women and primary schools, for which work she had neither training nor inclination. Such examples could be multiplied.

A young woman, well qualified to serve as a teacher, was assigned to work in a school for girls on arrival in Rangoon. She was giving satisfaction to all concerned, but she was transferred for no obvious reason to an isolated station located some two days' journey from the head of navigation where there was no doctor. Although the assignment was accepted loyally by her, it resulted within a year in the complete breakdown of her health, and her return home.

WHAT SHOULD MISSIONARIES COME TO THE MISSION FIELD TO DO?

A missionary of long experience in China writes:

Western Christians should come to the mission field to serve their fellowmen there in the spirit of Christ. This they should do by *sharing* their religious experience, their social experience, and their cultural values with them. They should learn to appreciate the values in the civilization to which they go, and do all they can to help build up, on the basis of their Christian principles and the values thus found, a home, community, and nation in which character that is Christlike is dominant. All this should aim at giving human personality its rightful place in social, national and international relationships. All this involves, also, the building of character based on a right relation to God. All this I should summarize as follows: the modern missionary is one who comes to the mission field to share his best with the people of his country and help them build up on the basis of all their common values a character rooted in God, that finds concrete expression in all social, economic and political relationships.

Among the missionaries one meets men and women both in isolated

places and in cities who through years of patient effort have won such general confidence that they could make contributions which are impossible for those who remain only a few years.

A missionary of twenty years' experience in a city of North India, who is in constant contact with educated non-Christians as a member of the District Board, convener of the Committee on Baby Week, chairman of Boy Scouts District Association, etc., gives as one reason of her effectiveness, "no transfer for twenty years"; she states her convictions thus:

Personally, I am beginning to feel that to live—just *live*, among Indians as a *friend*—not professedly doing missionary work, but letting the life speak first, joining Indian clubs, going to their associations, entering into all their social life possible, and making every possible contact, gives greater opportunity for effective work than any other method. This takes time. India does not soon take one to its heart. It is reserved, suspicious, unwilling to have *you* make too many advances. For work among the best classes one needs education and good social training—I mean knowledge of what is correct in manners.

They appreciate what you do for the poor and needy, but we must recognize this class as equals if we help. When the doors are open opportunities are unlimited for heart-to-heart talks, for loaning good books, for prayers in time of difficulty. One must never lose his touch with God. No one will recognize this lack and despise the one who lacks it quicker than an Indian.

The difficulty of justly appraising a missionary's work is admirably illustrated in the following story of one who has been engaged in zenana work in Calcutta for more than a quarter of a century. During this period she has been received with great appreciation in all types of homes—but she has seen very few baptisms. In fact, baptisms are not really possible among the women of these families; they are not free, but bound hand and foot in the meshes of the Hindu family system. It is bad enough among men, but far worse among women. Men are subject to caste rules; women are subject to all the caste rules, plus the rules which apply especially to women.

SENSE OF MISSION

In response to the question, "Did you come to your mission field in response to a 'sense of mission' that the country named should be your field of service?" a majority of the missionaries in China and India answered in the affirmative; of the missionaries in Burma and Japan, the majority answered in the negative. About 15 per cent. of those who replied to most other questions did not reply to this question, or gave indefinite answers.

	<i>China</i>	<i>Sense of Mission to Japan</i>	<i>India</i>	<i>Burma</i>
Total replies to questionnaire	189	154	397	87
Total replies to this question	164	149	340	76
Number Yes	121	61	201	26
Number No	43	88	139	50
Per cent. Yes	74%	41%	59%	34%
Per cent. No	26%	59%	41%	66%
Per cent. not replying	13%	10%	14%	13%

In many replies and interviews it was evident that a "sense of mission" for a particular country or work held the missionary to the work notwithstanding overwhelming difficulties.

One missionary with opportunities for wide observation in China stated his position so well that he will be quoted at length:

I definitely feel that the sense of mission or call plays a lessened part in the missionary body of today viewed as a whole. A considerable percentage of missionaries are, of course, motivated by the same sense of mission or call as were nearly all of the missionaries when I came to China. But a growing percentage of them have lost this earlier sense and have not in many cases yet seen or experienced a new or different one fitted to the present situation. Where this lack of definite purpose is present it tends to decrease effectiveness. It either reduces missionary service to the same significance as any other task, or else creates uncertainty which inhibits effectiveness. The basis of the sense of mission is changing. I am inclined to think that some such sense of mission or purpose is still needed. I shall briefly outline the elements in the situation that are lessening the dynamic influence of the old one and that indicate the need for a new one.

The old sense of mission was, as I recall, about as follows: It involved the acceptance of the obligation to make known the individualistic evangelical message; it was usually limited to loyalty to a definite and circumscribed denominational group or system of ideas; it was supported by the conviction that the institutions of which the missionary was a part, together with his civilization, were higher than those to which he was going, and that therefore his duty was to raise the people with whom he was to work to his level; the lack of people in the field to which he went capable of promoting these ideas and institutions promised the missionary a position of leadership more easily attained and held than at the home base; this fairly well-defined evangelical message and these institutions were supported by the group which sent him out. Thus his task and sense of mission were sharply outlined. His obligations were rooted in the group behind him. It was his job to do all he could to get those to whom he went to accept what he had to offer. If these latter opposed him or his ideas, why that was evidence of their great need for what he

had to give. As I have said, a considerable percentage of missionaries still work on this basis.

Some of the factors that make this old call unworkable for many missionaries are as follows: They are being asked to be loyal not to an obligation rooted in a group behind them but to a group or organization existing in the field of their service. Instead of relationship to a Western church, they are now called to be loyal to a church or institution controlled in China and in varying degrees by the Chinese. This creates difficulty for them in so far as the self-consciousness of the group to which they are to be loyal seeks to modify their message or types of service. It also, of course, reduces to the vanishing point the prominence of their position as leaders. They have to serve instead of leading. More and more, too, they must needs look to the people to whom they go for guidance as to what they shall do. Slowly but surely, also, the message is changing from that of individualistic evangelism to that of working for a world-wide brotherhood and a social order in accord with the principles of Jesus. Less and less the modern missionary thinks in terms of transporting the ideas of a particular denomination, and more and more in terms of service rendered by them through Him to a brotherhood bigger than either. He goes to learn as well as to teach. He faces tasks that are all too little defined and that have to be studied. He becomes a searcher with others for ways of doing things that will be more effective than any so far used. He seeks not only to remake individuals, but to remake the social order.

There are, I think, aspects of present-day missionary work which make a sense of mission more difficult. There are many short-term workers. Such would naturally not have any sense of mission in the old sense. Now when a missionary goes on furlough he never knows whether he will return, at least in many cases. The question of his return, too, was settled at home, but now it is done on his mission field. The "security" of his position has almost disappeared. One might say, I presume, that changing back from mission field to home base is not essentially different from changing from one institution or church at home to another. But changing from one country to another is different! The growing temporariness of missionary service does not help build up a sense of mission.

The result of all the above is that it is more difficult for the modern missionary to have a *sharply defined* sense of mission. This necessitates a restatement of the call. This cannot be done easily or hurriedly. I have a sense of mission now as strong as I ever had. But the make-up of it is different. I frequently note that junior missionaries after arriving here find the situation different from that which was represented to them. One would think that board administration could control this. For a missionary to come to China assuming certain things, only to find them different—that helps break down whatever sense of mission he had.

LIVING CONDITIONS OF MISSIONARIES

One of the criticisms of new missionaries by an influential educational missionary in India is what she called the "absence of the sacrificial spirit" on the part of new missionaries—one of whom was greatly disturbed because missionaries were living at stations which were not equipped with modern conveniences. "Some of the newcomers who talk much," said she, "about working alongside the Indians, are unwilling to make the sacrifices required. They have no understanding or appreciation of the sacrificial spirit of the pioneers which produced the Christian movement of today."

In the experience of the writer, however, new missionaries in whom the sacrificial spirit is not found are the exception. They are willing to live simply and to make the sacrifices necessary, but they do not believe the sacrificial spirit requires them to ignore well-understood rules for the protection of health, such as screening of houses in malarial districts, sanitary conveniences, and living in native houses which cannot be properly heated in cold climates. They should, and usually do, care more than their predecessors about protecting health.

A Japanese missionary reports that President Hinohara, of the Hiroshima Girls' School said in a public address to new missionaries in Language School:

Do not think we are jealous or resentful of your better homes, we need such to look up to for examples, and I hope you will keep them up to the highest standard you can afford and make them as much like your American homes as you can; for we ought to be learning how to use ours for the entertainment of young people—as you do. I hope you will do more of that—having boys and girls invited together, for up to date not even we pastors can do that as safely and as well as you missionaries can.

Mr. Norton of the Pilgrim Mission in Benares, urged that missionaries in India, where there are good motor roads, be supplied with motor cars of a serviceable type; for he believes that a missionary with a motor car will be able to do three times as much as a missionary without one.

THEOLOGICAL GROUPINGS

A missionary who has worked in China for many years writes:

There has been a change of emphasis in the message during recent years. This is evident in China along two main lines; theological emphasis, and a turning toward participation in social reconstruction.

CHANGES IN THEOLOGICAL EMPHASIS

The missionary body as represented in the National Christian Conference held in 1907 was fairly homogeneous in its theological thinking. There seemed to be little divergence of opinion. By 1922,

however, in the National Christian Conference the question of stating the Christian message had become for that group its main issue. This was due to the fact that between the two conferences open divergence had appeared. Some time previous a Bible Union had been formed, the first open split in missionary thinking. Now there are two quite distinct emphases: first, the old unchanged evangelical one; second, the more progressive and modern one. Both involve a number of variations. This divergence of emphasis moves in the main by missions. The more progressive emphasis heads up in educational institutions, though by no means confined there. The National Christian Council cannot be said to be very far advanced so far as this progressive emphasis is concerned. Yet in the main, therein are found the progressive elements now evident in China. And on the outside are found groups like the China Inland Mission, the Sunday School Union, and others, that are still altogether attached to the older evangelical viewpoint. In 1922, all these elements met in a national conference. But because of the divergence of thought mentioned above, national conferences are no longer held. There has evidently, therefore, been a change of emphasis toward a more progressive presentation of the Christian message, and at the moment there is a fairly evident split in connection therewith. While in general the institutions of higher learning are progressive, the literature societies are with one exception found in the other contingent. At the moment the more progressive elements are becoming more articulate and vocal. A minority of Chinese Christian intelligentsia are found with the progressives, but the majority of Chinese Christians are probably in the ranks of the other contingent.

SOCIAL RECONSTRUCTION

With this emerging divergence in theological thought there has also appeared an increasing interest in social evangelism. In educational, medical and other types of philanthropic work, the missionary body has always been to some extent interested in social as against strictly evangelistic effort. Such social efforts were, of course, discussed in 1907. Yet one heard nothing, as I recall, of Christian participation in social reconstruction. Now the situation is markedly different. Interest in the social application of Christian principles appeared in the "Mott" conference of 1913. At first it had to do with attempts to transport socially reconstructive methods from the West to China. But gradually there has been built up realization of the fact that any social or economic reconstruction in China must needs be built on knowledge of conditions in China and be such as is adapted to China. In consequence, social, agricultural and economic research has been a growing feature of Christian effort in both institutions and by individuals.

The change in emphasis that has taken place in this regard is

evident in a comparison of the report of the Centenary Conference of 1907 and that of the last meeting of the National Christian Council. This latter meeting adopted programs looking to reconstruction of the home, religious education, economic relationships and community life, all aiming most distinctly at having the Christian movement participate in social reconstruction in general. In short, this meeting issued a program of social evangelism. That emphasis, in its comprehensiveness, has appeared since I came to China. On this social issue the missionaries are divided, as on questions of theology. But the fact that the National Christian Council could adopt such a program shows that a smaller proportion of them objects to social evangelism than to the changes going on in theological thinking. The masses of the Chinese Christians do not understand very well this social evangelism. But I imagine that only a small proportion of them would question it when understood. The minority of modern Chinese Christian intelligentsia are, of course, all in favor of it.

To the above I should add, as affecting them both, that there is a tendency to turn from a message expressed in terms of dogma to one expressed in terms of loyalty to the person of Jesus.

SHORT-TERM WORKERS

The burden of opinion among missionaries seems to be that in most cases the short-term worker is of doubtful value. To the short-term workers themselves the experience is in many cases valuable, and they are helped in reaching their final decisions in regard to permanent missionary service. A Burmese missionary of experience in educational work states that he is

not keen about their (workers') coming out for a short time only. It takes a long time to learn to know, even superficially, the people, their religion, customs, and ways of thinking and life. Unless they should come for specialized pieces of work, I should prefer to have them come for life.

An educational missionary, Prof. Jury of Rangoon, long an administrative officer in a college where short-term workers have been employed, expresses himself thus: "Appointments should be made for life. Temporary appointments are too non-committal."

Another missionary experienced in college administration states:

Short-term workers too frequently display no interest in the character-producing influences in the life of the college. All who come into contact with the "short-termers," both teachers and students, feel that they are on a sightseeing trip and it's up to them to see all they can before they pass on to a similar job in some other country.

On the other hand, there are "short-termers" who come with an

interest in the work and become valuable workers. Unfortunately they are so few that the present weight of opinion seems to be against the practice. But this does not apply to men and women of experience coming as specialists for a short term.

UNMARRIED WOMEN MISSIONARIES

There was revealed in the questionnaires and in personal interviews, a decided difference of opinion with reference to the wisdom of sending out unmarried women missionaries, in spite of the fact that there is practical agreement among those interviewed that the work done by unmarried women in schools for girls generally ranks above the work done by men in schools for boys.

A professor in a Christian college in India writes:

I have no desire to see either of my daughters come to India as single lady missionaries. If they come as wives of missionaries I should be glad. I personally believe that the single lady missionaries have far more sacrifices to make than any of us men, and I do not believe any young woman should enter that field of service unless she is impelled by a force which simply will not allow her to remain out of it. A single lady in the homeland can live a life which is more or less normal. A single lady on the mission field is in great danger of being forced into a life which is decidedly abnormal. But at the same time, there are those who have a vocation for such a life, and if my daughters should really feel called to choose it, I would not stand in their way.

The convictions of two devoted woman missionaries, the wives of influential leaders in their missions, are given in the following quotations:

Had my daughter lived I should not have wished her to come to India as an unmarried missionary. I think the life of an unmarried lady missionary is very unnatural and hard, often owing to having to live with those who have little in common with one except that they are all missionaries and are actuated by the same great purpose, which in a measure makes them one. I myself came out unmarried, and I know something about these personal relationships in a mission house for ladies.

I should hesitate to encourage a daughter to go to the foreign field unmarried, unless to a very particular job which was obviously suited to her and where I knew she would be most happy and not subject to transfer to some work she did not like or to live with people who might be disagreeable. I have seen too many breakdowns for chiefly this reason. "Missahibs" are needed, of course, and I thank the Lord for their consecration, but if I had a daughter I should hope she might be spared some of these trials.

An unmarried woman who went to India from her father's home,

which was a center for the young people of the college town, says she nearly died from loneliness during the first two years on the field. She was a member of a large family, had been active in college affairs, and loved music. In India she was assigned to a small girls' school in a very small town, and had to live with a married missionary and his wife, who were interested only in their work; they were the only resident foreigners and she had no outside contacts or recreation. She says she suffered so greatly from homesickness that even now when she thinks of those years she is not sure that she will return to India after her furlough.

Another unmarried missionary was sent to live with a much older unmarried woman of the austere type, who thought it not befitting a missionary to live an "*easy*" life, to have pictures, books, cushions and pretty things about, and these were not allowed; the younger woman enjoyed these things and needed them. Fortunately, before the climate and loneliness got in their deadly work on the young recruit's nerves, the older missionary left on furlough.

Admitting all that is said about the problems involved in assigning unmarried women missionaries, and in working out satisfactory living arrangements, it would be rash to conclude that unmarried women should not be sent out. The majority are happy in their work and are no more of a problem than unmarried men. Very great care should, of course, be taken in their selection, especially in regard to nervous temperament, and in their assignments on the field.

Miss Ruth F. Woodsmall, who has had unusual opportunities to study the place and work of women missionaries, illuminates the problems of the unmarried woman missionary in the following paragraphs:

The situation of the unmarried woman missionary is a subject of serious concern for a number of thoughtful people. The life of the unmarried woman in the foreign field at the best is under abnormal conditions. The lack of outside outlets and contacts, the complete concentration on work, the frequent loneliness and isolation and separation from family interests and normal civic life which an unmarried professional woman would have in America, are factors which should be given careful consideration. Certain features in the situation doubtless cannot be changed, but should not be ignored. They should be taken into careful account in connection with recruiting women personnel and allocating them on the field.

The effectiveness of women personnel would be increased if there were more possibility of release from routine duties and more direct contact with the world outside the mission compound and the mission station. Women missionaries are more routine-bound than men, and perhaps more mission-centric. They do not have the home interests and responsibilities which shift the focus of attention. There would be unquestionably a great value not only to the individual but to her work if the woman missionary could

have more opportunity for attendance at national conferences of Indian women—such as the All-India Educational Conference. It is not strange that women missionaries who have spent twenty years or more in rural work should think of India only in rural terms. The lack of consciousness of a changing India, which is vitally affecting the position of Indian women, is no less pathetic because the inevitable result is isolation in a special field and concentration on one specific task without adequate opportunity for a wider horizon.

The large number of unmarried women personnel presents a problem with reference to the influence on the development of girls. There is a natural tendency of school girls to regard their teacher as the ideal. Since the mission girls' schools are practically entirely staffed by unmarried women, the idea of an unmarried life becomes dominant in a young girl's thinking during her formative years. There is, of course, no proof that this fact has any relation to the trend away from marriage among college graduates. The desirability of having married women in contact with girls' schools, however, is recognized as a means of presenting the idea of marriage as a natural object of desire and as a real career.

NATIVE CHRISTIAN LEADERS

Again and again in the writer's interviews with Indians who are actively engaged in Christian work, either as teachers or as pastors, the Indians emphasized the work done in schools conducted by Anglicans (both High and Low Church), pointing out that the teachers in these Anglican schools had definitely influenced the students so that they become Christian workers. So striking was this testimony and so frequent (on one afternoon similar testimony was given by three different Indian leaders) that the investigator set himself to discover if possible the secret of the success attributed to the Anglican schools. The conclusion reached as a result of these investigations may be stated as follows: These British missionaries believe it is necessary to prevent a school from becoming too large in its enrollment. The number of students enrolled in the schools under consideration has as a rule been kept below 500, 300 being regarded as the ideal. In discussing this matter with an earnest Christian Indian, professor of English in one of the well-known Christian colleges, he was asked why he could not do in the college where he was teaching what had been done for him by his alma mater. His reply was that in the college where he was teaching the enrollment was so large that it was impossible. When the same subject was discussed with a teacher in an Anglican college, in response to the question as to whether or not these results could be secured in an institution in another city, the reply was given,

In that institution these results seem to be impossible because the management has allowed the enrollment to become so large that the Christian teachers do not seem to be able to accomplish

similar results in the development of the Christian life and ideals of their students.

The experience of the Anglican teachers and Indian Christian leaders with whom this subject was discussed indicated that the policy of not allowing the enrollment to outgrow the ability of their Christian staff to dominate the institution with the atmosphere of Christian devotion and service, has been justified by the results.

In view of this the writer ventures to question the wisdom of the policies of some American institutions in which the enrollments are so large that they are not making the contribution to the leadership of the Christian movement which is to be expected. In discussing this matter with several American missionaries two facts were brought out: that the schools could not exist without the income from tuition fees; and that the total Christian influence of the school in the community and in the lives of the students themselves was worth all that the missionaries were putting into it. On the other hand, it seems to the writer that while these schools may be making a contribution as a general Christian influence in the community, their distinctive contribution toward raising up Christian leaders is not being accomplished, so that the Christian movement has sustained an irreparable loss at a time when all agree that the greatest need of the Christian movement in India is qualified unselfish leaders.

IV

THE MISSIONARY FURLOUGH

All Protestant mission boards provide furloughs for all their missionaries. The purpose of the furlough is threefold: for physical recuperation for the missionary and his family; for further preparation; and for increasing the interest of the home church in missions.

EXPENSE AND USE OF THE FURLOUGH

The furlough item in the budgets of the boards is quite large. In a report on the missionary furlough issued about 1915 by the Board of Missionary Preparation Dr. Chas. R. Watson, Chairman of the Committee on Furlough, reported that it was estimated that of the 8,000 missionaries at that time supported by the North American Boards, between 1,100 and 1,200 were each year coming to the home land for their regular furloughs. According to the estimate of Dr. Watson's Committee this meant approximately "an annual investment of not less than 1,429 years of human life" and "an annual financial investment of not less than \$572,000 of American missionary money."

Testimonies from missionaries in Japan, China, India and Burma revealed that sufficient attention has not been paid by the home administra-

tion to the profitable use of the furlough. A missionary in Japan, the president of an important college, stated that it was very difficult to live on the furlough allowance. He had failed to get the most out of the furlough, either for his own development and refreshment, or for the benefit of the board's work. Often he had been compelled to decline important invitations because his clothes were too shabby and his furlough allowances were so meagre that he could not buy new ones. He made this statement in no spirit of complaint, but as a matter of information. This testimony suggests that the provisions for furloughs should be restudied. Perhaps the allowance should be based on the special needs of the families concerned.

Thirty-nine per cent. of the Japanese missionaries report that their furlough allowances were insufficient. Even in the cases of those who report that the "furlough allowances were sufficient," the information is added that "it would have been otherwise if I had not lived in my own home" (that is, with relatives);—in other cases they were allowed to live in houses furnished by friends free of rent.

So exhausting has been the deputation work during furlough that many missionaries have returned to their respective fields only to be stricken with disease and die soon after. This occurred so frequently in the experience of one of the large societies working in China that the rule was adopted that missionaries called on for heavy deputation service must rest for as many months as were devoted to deputation work. The rule has had good results.

As to furlough experiences, a missionary from India writes:

Fortunately, my wife's family were able to help with a furnished house, motor car, clothes, etc.; but even then my wife had to do a great deal of housework, cooking, washing, etc., because the home allowance was inadequate. Constantly traveling as we did, caused a much heavier drain on our resources for clothes, laundry and incidental travel items which could not be shown in a travel expense account. We returned to India welcoming the change of work and glad to settle down to a reasonable Christian life.

The feeling among missionaries was common that during furloughs they were called on to do too much deputation work, and that it was done under the most haphazard planning by their board offices. The wonder is that the missionaries have endured without complaint experiences which could have been avoided if plans for deputation work had been carefully arranged.

An unusually able missionary in China writes,

My first and only furlough thus far could have been much richer had the board permitted me to finish my work for the M.A. degree. I was within one term's work of finishing the course when the board called me away. They said they wanted to use me in

deputation work. Actually they only used me one week before the school would have closed. That week could have been handled later just as well. Now my credits are out of date.

Another missionary reported that a colleague was sent on a deputation tour among the churches in Florida. His engagements had been made for a period of several weeks. In the midst of this tour he was called by telegram from his secretary to come to board headquarters for consultation. He cancelled his engagements and reported to headquarters at once. When he reached the board office during the forenoon, he was told that the secretary was engaged in a conference and he was asked to wait. After waiting until four o'clock that afternoon he asked if he should remain longer and was informed by the secretary's office that he need not wait or come again. He left the city without having seen the secretary or knowing why he had been called.

Attention is directed to the comments regarding furloughs in the following quotations from replies to the questionnaire:

It would be better to have less speaking. I enjoyed the contacts made and the speaking itself; but you cannot keep house, prepare for and make addresses, get a few ideas which will make your coming term of service of more value to those you serve and those you represent, and build up physically for another seven years' struggle. While this visiting of societies and churches is important, I think too much of it is required, and the furlough has become just one grand scramble from which you try and rest up on the trip back to your field. Time should be given free for study, if desired, and it should be made financially possible to do it.

During my last furlough I was allowed full field salary. If this had not been done I would have been heavily in debt. For those who have no homes in the States furlough allowance is not sufficient.

No, the furlough allowance was not sufficient. The expenses were very high and we had to limit ourselves in every direction, foregoing cultural opportunities that were needed. This meant constant worry to make ends meet and the feeling that we must engage in some work to eke out our allowances. However, this was not approved by the board, so we had to economize to the limit.

Having a home to go to up to this last time, I had no difficulty, but under any other conditions I should have returned in debt.

Furlough allowance was nominal when compared to money spent for medical care on first furlough and for study on second furlough.

Furlough allowance was not sufficient. Were it not for very substantial help from my aunt we could not have made our ex-

penses and refit. The board allowed \$150 refit, but it doesn't go far after two terms on the field—a kitchen stove and shoes used considerable, not to mention coats, etc.

The furlough allowance was not adequate. In our own case we were compelled to furnish our home entirely each time we went home. The furlough allowance gives no opportunity to replenish necessities in the home upon the field, to say nothing of being able to take advantage of things at home that we have been deprived of on the field. During our last furlough, for a part of the time we paid a part of our rent in a very small apartment because the rent allowed by the board was not sufficient.

During our last furlough we had to borrow all that was possible on life insurance in order to make ends meet.

Our furlough allowance was sufficient, but this was true because my parents insisted that we live in their home, which we did, paying \$70.00 a month for everything. At the time we were on furlough, rent for an apartment unfurnished was \$70.00. Of course, we were unable to save a cent, which is always a matter of great concern.

I was called back to my field by cable during my first furlough, when taking special study in a divinity school. This was certainly a big mistake on the part of the mission. I needed time to finish a course of preparation for work I had to do on my field.

Furthermore, as one studies the questionnaire replies and the records of interviews he is favorably impressed with the determination of the missionaries to overcome deficiencies in training of which they have become conscious. To this end, furloughs are being so arranged that courses of study may be taken in colleges, universities and theological seminaries so as to overcome defects in earlier training.

The subjects on which the missionaries most frequently expressed their need of additional study, were the following:

Religious Education
History of Religions
Philosophy
Rural Life and Problems
Agriculture
Home Economics
Health Education

Sociology
Economics
Manual and Industrial Arts
Industrial Problems
Music
Child Welfare
History and Culture of the Country

In addition to courses in educational institutions, many expressed the belief that practical experience in a modern Sunday school, in a community center, a playground, or other types of social work, would be of very great value.

This is a most hopeful and encouraging feature in the situation for

it indicates a determination on the part of the missionaries to improve the quality of their service.

One of the complaints made quite frequently by missionaries when talking about their plans for study during furloughs, is that they have not been able to secure from their boards the helpful suggestions which they desire as to where in the homeland they can find the facilities needed. The suggestion was offered by a large number that arrangements might be made by the boards to set aside a counsellor who is in position to keep informed in regard to the courses offered at various institutions and to some extent familiar with the needs of the missionaries.

EDUCATION OF MISSIONARIES' CHILDREN

There is no more serious personal problem of the missionaries in the Orient than the education of their children. In each country attempts have been made to solve the problem by the establishment of schools for the children of missionaries. This is a great help, but not a solution. A large majority of the families live far from these schools, and the mothers, who usually have heavy responsibilities in connection with the mission, must teach the children until they are old enough to be sent away to school. Then the expense of travel and tuition is considerable. The most serious time, however, is when the children must be sent out of the country to college. In addition to the heavier expense, it means long separations at a time when the child is going through a difficult period of adjustments to country, people and different modes of living. The anxiety and strain of these separations and financial burdens are very great. The expressions below represent the feelings of many:

The caring for and education of a family of three has necessitated an expense above our receipts, and therefore a debt which we cannot hope to begin to pay off until the children are through college. Of course, all three have worked or are working while in college.

The expense of educating children is about \$500 per year, not including clothing and summer vacations. With five children to educate, this made a very great problem. Suggestion: that boards pay tuition of children while on the field and in school. This would be a tremendous help.

Salary is right, except that provision for the education of our children is utterly insufficient. My salary for April, May and June is \$780. Tuition, board, etc., for two of four children, at school, will run over \$400, for the same period. When we send four to school, on what will we live at home? Thus far living has been possible, through gifts of used clothes; some gifts for school from relatives; by cutting entertainment of Japanese down. My wide field takes me away so much that we have a *good excuse*. Should

we start intensive work in Fukuoka, as our board secretary and others urge, we could not meet the social expenses which would be necessary.

With regard to the education of children, Rev. and Mrs. A., of India solved the problem in an interesting way. After two terms of service, approximately fifteen years, they left India on their second furlough, having made up their minds that the education of their children would require them to remain in the United States for an indefinite period, for these reasons:

They preferred the American system of education; they wanted their children to have the spiritual tone which prevails at the school where they were to be entered; they wanted their children under the influence of their own denominational college; the dependence of Mr. A.'s aged mother, and the feeling that he should be with her during her declining years.

Another influential consideration was the tendency on the part of the children to resent their parents' being obliged to remain in India, while the children were in America, and the parents feared that this resentment would prejudice the children against the life of the missionary which would affect their choice of a life work. The parents earnestly hoped that the children would ultimately decide to be missionaries. They remained in the United States nearly eleven years, and are now again in India. In commenting on the experiment, Mr. A. stated that the education of the children was practically finished and as he and Mrs. A. look back, they feel that so far as the children are concerned the experiment has been satisfactory.

During the years at home, Mr. and Mrs. A. were able to supplement their preparation by three years of additional study. They returned therefore, better equipped for their task, and having suffered no appreciable loss in the language, or in their position in the mission; and they resumed their work to the satisfaction of their colleagues.

V

MISSIONARY MORALE

RELATIONSHIPS

There is a hesitancy on the part of missionaries to put into writing references to relationships which are not satisfactory. But like other people, in conversation they express themselves more freely about such matters, especially to one who is not connected with their boards and who has some understanding of their problems.

As a rule they are loyal to their boards and their officers. It is only when they feel that their work is being hampered because of the board secretary's ignorance of their conditions, that they venture a criticism.

One missionary expressed himself as follows:

It would be a great help and inspiration to the missionaries if the board secretary when he visits the field would talk unhurriedly with each missionary, and not simply with the aggressive few and in conferences. In too many cases they make the impression that their primary objective is to catch the next boat and report to the board that another field has been visited.

Especially unfortunate is it when the representative of the Home Board makes the impression that the missionary is looked upon as a servant or employee of the board. One missionary expressed himself as follows to relationships with the board:

On the whole very satisfactory, with the exception of one very unpleasant incident with an autocratically minded secretary newly appointed. Some board members and secretaries seem to think that the missionaries are their servants and employees. The fact of the matter is that the reverse is true. The only excuse for the existence of the boards and secretaries is to serve the missionaries and make them more efficient. This one incident was enough to shake a person's confidence and sense of security in the justice and fairness of the administrative officers of the board.

"In general, relations with my board are satisfactory," said one missionary, "but I do think they could be more sympathetic with the missionaries at home on furlough." "It seems to me that they are so busy with reports and accounts, etc., that they do not have time to be polite," says another.

If the missionaries, when at home on furlough, for example, could have unhurried time for conversation with the secretaries, the psychological effect would be of great value. Many unpleasant situations would never arise, or could be readily cleared up, and confidence in the administration would be increased.

Among some missionaries there exists the feeling that they are prevented by the administrative officials from presenting their own views regarding programs and policies to the board. It is certain to create a feeling of distrust which will destroy the confidence that must exist if satisfactory relationships are to continue. In regard to the program of work in one field about which a sharp difference of opinion had developed between the secretary (then on a visit to the field) and the missionaries, the latter said they would send a statement to the board, in other words, go over the head of the secretary, but they were told they must not write direct to the board. It seems obvious to the writer that if any board is working under a procedure which prevents the missionaries, either as individuals or as organized groups, having direct access to the board, the sooner that procedure is changed the better it will be for all concerned.

Unsatisfactory relations between missionaries working in the same station develop for a number of reasons, both trivial and serious. One missionary expresses himself in the following language:

My only moments of wishing I were off the field have been brought about by relations with missionary colleagues. However, it has never been a continued state, and I can very readily see that my colleagues may have had reasons to complain of me. In a period of increasing strain upon morale because of falling funds and mounting criticism, the weakest and the less noble sometimes comes to the surface.

Says another:

I have enjoyed and admired all of my missionary colleagues; but it is one thing to enjoy and admire persons as fellow-workers, and another thing to enjoy living with them. It sometimes happens that two single women have to live with each other on the mission field who are so very different in age, tastes, temperament, interests, outlook, etc., that they "get on each other's nerves," or at least fail to be a satisfaction to each other.

Another missionary states that:

Missionary colleagues have been satisfactory, that is, from a personal point of view. But I believe the work suffers greatly from serious lack of agreement among missionaries regarding policies and programs.

Another says:

The only difficulty, if such it may be considered, has been the adjusting of *myself* to the newcomers with their often very radical ideas as to how mission work should be done, and their criticisms that are often very severe because of lack of experience and knowledge. These critics have sometimes been fine executives in the churches in the United States, and when they *do* get adjusted to the different conditions of work and the difference between the peoples of the two countries, they make fine additions to the missionary staff. Young people who have had a number of years as *leaders* among large groups and organizations in the homeland do not know that they must go through a field apprenticeship of being *followers* before they can take a real place among us as leaders.

Another missionary remarks:

Another cause is getting people in a station together who have doubly sharp differences of opinion, either in regard to theology (which is a very good thing) or in regard to policy of work—sometimes in regard to Chinese workers. Because of this, fric-

tion arises, most of which tends to great unhappiness and eventually to failure.

Other causes which contribute to misunderstanding and friction among missionaries are the effect of climate, more noticeable just before holidays and the rainy season (in India); of a nervous temperament, which makes it difficult to adapt themselves to living with others; of an absence of a sense of humor, taking themselves and their opinions too seriously; or of doing work for which they are not trained and have no taste. As a rule, however, missionaries are able to iron out or adjust difficulties which arise between them; and live and work happily together. It is the exception when they are not able to work out satisfactorily all these personal difficulties and problems.

TENURE

At the time of the writer's visit to Rangoon, the morale of the Methodist missionaries in Burma had been greatly affected by the report that the Methodist Board of Foreign Missions had decided, without consulting the Conference in Burma, to withdraw entirely from Burma and turn its work over to another mission. Although a later report had it that the decision of the board was not final, the morale of the missionaries had already been seriously affected.

As to the wisdom of the proposal this report on "missionary personnel" is not concerned. We simply record the fact that uncertainty as to the future had seriously impaired the morale of an able and devoted group of missionaries.

Referring to this situation, a Methodist missionary in Burma expressed himself as follows:

Especially in these days the lack of assurance of permanence of tenure is always facing one. No one knows what the board at home will do to his work. The prospect of one's having to remain at home when he goes on furlough is quite likely, but far from pleasant or encouraging.

In other countries visited, this same uncertainty as to the future was cutting into the morale, especially among the missionaries who have been on the field from four to fifteen years. In China a devoted couple, who have done remarkably successful work in an important city, about to return on their second furlough, are seriously considering remaining in the United States where they can do a "life work" and not be subject to recall at any time.

Another successful missionary in China, now the dean of a college, who since prep-school days had planned to be a missionary, now seriously questions whether he should not return to the United States permanently. The missionaries fully agree that work should be transferred to native leadership as rapidly as possible. However, most of them also

believe that missionaries are still needed in India, Burma, China and Japan, and that those who have already given years of service should not be recalled but should be assigned to some other post on the field. One serious danger during the present period of uncertainty is that the force of experienced missionaries in these three countries be so weakened that the work built up at so great sacrifice will suffer irreparable loss.

SENSITIVENESS OF NATIONAL ASSOCIATES

At the present time of transition, when a serious effort is being made to transfer to native leaders the administration of educational institutions and the leadership of the native church, a difficulty is created by the sensitiveness and self-consciousness of both the native and foreign workers. This difficulty grows out of the fact that relatively few of the native leaders seem to Westerners to be so well qualified as the missionaries to do the work required.

A well-trained woman teacher writes:

There is inevitably some dissatisfaction involved in putting rather highly trained teachers under a Japanese principal whose education is mainly theological. I feel that whatever difficulty there is, is due to educational difference to a far greater extent than to either personality or nationality. The solution would be, of course, to develop Japanese Christian educationalists as rapidly as possible instead of being forced to use men who are excellently fitted to be pastors, but with no administrative training or experience. In our school, for instance, no one could wish for greater freedom in the use of the classroom hours than the missionary teachers have—but one has to combat a tendency throughout the school to regard education as a veneer to be applied by the teacher for a money consideration (tuition), whether or not the pupil takes any serious personal interest in the process. With this atmosphere and very large classes it becomes very difficult to maintain satisfactory classroom standards.

The foreign worker finds it very difficult to keep "hands off" when work needs to be done and the missionary must wait until requested to go forward by the native leaders. This is especially difficult in the cases where the national appointed to the headship of a school has had no experience in work of this sort, whereas the missionaries are trained in administrative work.

Another missionary teacher thus states the problem:

In institutions of higher learning, the extreme sensitiveness of the native leaders is the outstanding problem at present. To what degree to show interest and responsibility is puzzling. That this peculiar condition is a phase in the development of well-ordered institutions lends hope and encouragement to the missionary teacher whose work is coöperating with sensitive intellectuals.

It is just at this point, however, where the missionary has now the time of all times to render perhaps his greatest service. The writer calls to mind two examples where unselfish American missionaries are making this sort of a contribution; both are serving as assistants or "Western advisers" to the native presidents of institutions of importance. In both cases the missionaries are great admirers of their associates, but this does not relieve their difficulties. They see important matters which they could carry through, but under the conditions they must wait until the presidents ask for their help.¹

VI

ARE MORE FOREIGN MISSIONARIES NEEDED?

"Is the day of the foreign missionary over in Japan, China, India and Burma?" This question is discussed in many circles. One who read only current magazines and newspaper articles in the United States during the past few years would conclude that the missionary is no longer needed in these countries. Likewise, those who listened to some addresses by returned travelers, by Indian, Japanese and Chinese students in American colleges, might draw the same conclusion. Special inquiries were made on this question by the writer, in personal conversation, in letters and in questionnaires in the countries visited.

IN INDIA AND BURMA

In India and Burma the missionaries through questionnaire replies and in conversations expressed the opinion that the foreign missionary is still needed in these countries; with but few exceptions they feel that the day of the missionary "boss," "manager" or "overseer" is past and that the missionary of the future must be willing to work with the Indian as a "co-worker" and under Indian leadership. This is true of all these countries, not simply of India.

The opinions expressed by Professor S. K. Rudra of the Economics Department of the Government University of Allahabad and by Rev. A. Ralla Ram, secretary of the Student Christian Movement of India, quoted below, are fairly representative of progressive Indian opinion. In a personal interview Mr. Ram said in effect:

The day of the foreign missionary is not over in India for many reasons: 95 per cent. of the population of India does not know of Christ, the Indian church as a whole is not burning with evangelistic zeal, although some Indians are apostolic in their zeal and are evangelistic in life and work. Furthermore, Christianity has a message for every aspect of life and very little has been

¹ This problem as it is related to the future relationship of the missionary to the Methodist church in India, is discussed in a paper written by Rev. J. H. Wilkie, a Methodist missionary of Cawnpore, which will be found in the appendix.

done. The Indian church cannot begin to touch the problem. She cannot carry the message to all the people.

Professor Rudra said in a conversation with the writer that:

The political situation enters into the question somewhat indirectly. It would be very unfortunate if the American mission boards do not keep up their mission effort in India. It would prove to the Indians that the Christian leaders in the United States want to maintain in India the *status quo*. The Western missionary movement must be continued in India, and the quality must be maintained and improved.

In addition to the general mission work, attention should be given to special forms of service, for example, the rural work among the villages is much needed and should be developed; also missionaries should give attention to the labor problems. The labor movement as a problem looms large before Indian Christians.

As to qualifications and training, Professor Rudra mentioned the following:

First (and on this he laid emphasis), the missionary should be a man who is dominated by the love of Christ. He should have *special efficiency* in some line or other. He should be a man of thorough general education, who has made a specialty of some branch of human knowledge. If he has not had this specialized training before he leaves home, he should take it after reaching India.

Mr. Ram added:

The time has come to magnify *Indian* leadership. Indian leadership cannot be raised up and made effective if responsibility is not put on the Indian Christian. It must not be taken for granted that a missionary, by the very fact that he is a missionary, is therefore a leader. In many cases the missionary has no qualifications for leadership, but his position as a missionary at the present time gives him a place of leadership, regardless of his qualifications. It must not be taken for granted that a missionary shall hold a place of leadership regardless of his qualifications. There seems to be a growing appreciation of this fact at the present time.

When a missionary is selected for work in India, great care should be taken to find out about his attitude. If he has the wrong attitude toward the Indian people he should not be sent.

Dr. E. Stanley Jones, writes as follows regarding qualifications for young missionaries coming to India during the next few years:

I think new missionaries will be needed in India for many years to come. If they do come, they should have the following

qualifications at the very least—anything beyond these qualifications is sheer gain—but they should not come without these qualifications: they should have an experience of Christ that is communicable; they should have the best education that they can get; they should be willing to become the servants of the Indian people and not their masters. Given these three things, India will welcome them.

IN CHINA

In China the writer did not talk with a single missionary who felt that the day of the foreign missionary in China was over. All are of the opinion that the work of the missionary in the future will differ from the work he has been doing in the past. It is clear that the day of the missionary who conceives his work in the terms of a "boss," "supervisor" or "manager" has ended, but the day of the missionary who conceives of his task in the terms of loving friendship, coöperation and helpfulness has not passed. In fact, the impression made on the writer is that the opportunities in the days just ahead are greater than in the past. The Rev. Hope Moncrieff of the English Presbyterian Mission, in a pamphlet entitled *Are Ministerial Missionaries Needed?*, makes an urgent call for "ministerial missionaries from the West." Mr. Moncrieff writes:

Frankly, I do not see on the horizon yet the time when the ministerial missionary will not be needed. At the present time he is needed and needed badly—not so much because of what he is able to accomplish himself, as what he is able to help the Chinese to do. "Why," it may be asked, "is it that the Chinese cannot get on with the job themselves? Are they never going to be able to stand on their own feet? Are they to be spoon-fed for another hundred years? Why is it that after seventy years of experience the Church is so feeble and so dependent on the missionary from the West?" These are questions that I cannot easily answer, because I am dealing here not with theories, but with facts. All I can say is this—that the average preacher works well under Western leadership; he will do things and do them well when the foreign missionary is working along with him, but if left to himself he will often not do them at all.

Bishop P. L. Tsen of the Diocese of Honan, in an interview, stated:

Western missionaries are still needed in China. Our task is so large that we must have the help of missionaries if we are to carry forward effectively the work of the church.

Missionaries should have a genuine, vital, spiritual experience. In some cases missionaries have impressed the Chinese as not having a genuine spiritual experience. The Chinese have felt that such missionaries have a shallow and sentimental experience. Their practice of religion does not correspond with their preaching.

Missionaries must also have a sympathetic attitude towards

their Chinese colleagues. They must not permit their responsibilities of leadership to carry them over into a domineering attitude and practice.

Missionaries should be genuinely sympathetic with the political aspirations of the Chinese; especially should they understand and sympathize with the principles of Sun Yat-Sen. This does not mean that the Chinese demand that the missionaries accept without reserve all that is contained in the principles of Dr. Sun, but missionaries should avoid expressing judgments and views which are not sympathetic.

As to the essential elements in the preparation of a missionary for the present day in China, a missionary of long experience expressed himself as follows:

He should have a vital and warm religious experience and a reasoned faith along with a humble spirit. This is essential to the propagation of Christianity. It is not a question of a doctrine being handed down by uniform repetition but of a life again and again rekindled afresh and now burning with a flame of its own. This is essential for a really successful missionary.

He should have a clear faith in the possibility of holding to a Christian conception of life in this modern day. He should be able to give a reason for the faith that is in him, and to do so in the setting of the world of Einstein, of Lenin and Stalin, of Gandhi and Sun Yat-sen.

He should face far more seriously than was the case in the past the question as to just what he is sent out to try to accomplish and what he and the churches that sent him forth have to contribute to the thinking and to the life of other nations. He should realize what he is not sent to do, as well as what he is sent to do. This is more easily said than done. Fundamentally, Christianity must slough off from the message that it seeks to export, all excrescences that are not vital to its inner meaning. It is, of course, of the utmost importance that as far as possible the missionary societies of the more progressive churches should re-study what their aim should be and should in so far as possible agree in regard to it.

He should be technically well-fitted along some line for which there is likely to exist a fairly permanent demand in the country to which he goes. In view of the desire that nationals of a given country should take the place of the missionary wherever and as soon as they are competent to do so, the missionary's contribution must be of such a high quality as to ensure a fairly permanent place for him if he goes out on service for an indefinite period. If he wishes to lead he must have a better training than those whom he seeks to lead, as well as qualities of character that make his contribution felt by the churches to be permanently valuable.

He should, if at all possible, have a year of special training

after having completed his educational courses. If he has to engage in teaching, it is desirable that he should have at least an M.A., and be prepared to take a Ph.D. during his first furlough.

He should be well-grounded in the social, economic and religious development of mankind. He should have some understanding of the history of philosophy and of the bearing of religion on human development. He should have a broad perspective and see the place which Christianity has to fill in that wider setting.

The Chinese delegates to the Jerusalem meeting of the International Missionary Council in 1928 expressed their views on this matter in the following language:

Every missionary whose service has proved to be a blessing to the Chinese church will be welcomed to a permanent place in the Christian movement in China.

For a long time to come, in one or another part of China, missionaries will be needed for practically every type of work, evangelistic, educational, medical, social and special. Even in administrative work missionaries should be welcome to give skilled and sympathetic help, except where Government ordinance requires otherwise.

When new lines of service are to be introduced into the Chinese church, men and women from abroad, with an intimate knowledge of such service will be eagerly invited to come to help.

They should not serve merely as advisers, for such positions are generally nominal and without any responsibilities.

They should not serve as representatives of their own mission or boards of missions, for the Chinese church desires to have direct communication with the boards.

As a rule, they should not serve as supervisors, for such positions can usually be better filled by Chinese, because of the demand for a thorough knowledge of language, conditions and personal problems.

Chinese and missionary workers should together recognize the paramount importance of continuously cultivating a real sense of mutual Christian fellowship. The success or failure of their joint enterprise to no small extent depends upon the strength or weakness of this fellowship. They should fully realize that:

They are fellow-students in the quest for a fuller knowledge of God and His will; they are fellow believers in Christ in whom they obtain inspiration and power to overcome evil and to do good; they are fellow-messengers to carry the Gospel to the Chinese people; they are fellow-workers for the extension of God's Kingdom to this land and to the entire world; they are fellow-interpreters of their own knowledge and experience of God to one another, and also of their respective civilization and cultures; they are fellow-citizens in the Kingdom of God, with definite responsibilities to fulfill as required by such citizenship; they are "fellow-children," sons and daughters of the same God, our Father

in Heaven. They are brothers and sisters in our Father's home, with definite responsibilities for those of our "fellow-children" who have not yet known their Father.

A missionary with unusual opportunities for acquaintance with the missionaries of China during a period of twenty-five years, expresses himself concerning the missionaries of the present day as compared with the missionaries of China when he began his missionary career a quarter of a century ago, as follows:

I think the men and women of China today who stand out as the leaders are as able, farsighted and consecrated as those of a former generation. During the past three decades missionaries have been called upon to throw themselves into executive work in connection with an expanding enterprise, and activity rather than scholarship has marked the lives of very many. The missionary body has not lacked people of courage and pioneering spirit in moving out into new regions, but it has not been particularly rich in creative spirits who have worked out in the scientific spirit new experiments in the propagation of Christianity under varied conditions. Dr. Reichelt and his Buddhist mission is one of the relatively few experiments out of the ordinary run of things which have been made here. The developments of higher educational institutions are more typical of the kind of progress that has been made, and the leaders are men of the type to develop institutions of that kind.

A former age, when there were not so many avenues of service open and such pressure for school work and other familiar activities, led to the development of far more sinologues than has been the case in recent years. We are undoubtedly weaker than our predecessors in matters of this kind, and recent years have developed no man like Young J. Allen, Timothy Richards, Williams, Edkins and some of the others in the field of literature. We are decidedly on a slump in some of these matters, and are looking to Chinese rather than to foreigners to be the successors of those who in a previous age had little or no Chinese competition.

IN JAPAN

Of the four countries Japan presents the most perplexing problem in the matter of the missionaries required in the future. The testimony of reliable witnesses within the same denominational groups is conflicting, e.g., of two prominent leaders in one influential group, one said that additional foreign missionaries were not needed in his work—that best results were secured by using trained Japanese workers; the other leader in the same denominational group differed from his colleague and stated that at the time he could use no less than half a dozen foreign workers in the territory over which he had supervision. This statement was not guess-work, for he could name the places at which these recruits would be stationed.

The same difference of opinion is evident among able Japanese who approach the problem not from the viewpoint of denominational leaders but from the general or interdenominational background. Some of them with whom I talked stated emphatically that foreign missionaries are still needed in Japan. One of these was the Japanese dean of a theological college, the other the Japanese pastor of a church in Yokohama. It appears, however, to the writer that while foreign missionary workers who go to Japan for special service will still be needed, the views expressed by Bishop McKim, who holds the highest administrative position in his church in Japan, are shared by a large number of Japanese lay and clerical leaders. His statement was in effect as follows:

He believes that it is unnecessary to bring more Western missionaries to Japan for work as pastors. His experience leads him to the conviction that Japanese clergy can do the work of preaching and parish work far more effectively than it can be done by Western missionaries. He favors sending young Japanese clergymen who have demonstrated their ability in parish work and in preaching to the United States or to England for training, in addition to their training in Japan. During the last thirty years or so he has sent thirty men abroad for this additional training. Only three have disappointed him; many of these men on their return have rendered most worthwhile service to the church in Japan as parish clergymen. He feels that there is still need for specialists from the West who are qualified to render service in highly specialized departments of work.

Concerning the missionaries he met in Japan, Dr. M. E. Sadler of the Japan Commission writes as follows:

On the basis of eight months' study in Japan, which brought me in personal contact with 150 missionaries in eighteen representative communities, it is my judgment that the average ability of these 150 persons would compare most favorably with the average ability of Christian workers in the United States. To make it more concrete, it is my opinion that the average ability of the missionaries in Tokyo would be somewhat superior to the average ability of the ministers in an American city of the same size. The lack of specialized ability and the difficulty of finding ways in which their ability can be used to the best advantage, seem to be two of the primary weaknesses in the present system of missionary work. Because of the increasing difficulty encountered by the missionaries in finding ways in which they can coöperate effectively with the Japanese, some of the most capable foreign workers with whom the writer talked are seriously doubting the advisability of continued service in Japan.

CONCLUSIONS

The total impression made on the writer in regard to the present missionary personnel in Japan, China, India and Burma is that the

scholastic and cultural preparation of the average group of missionaries surpasses similar groups in the homeland. They are a fine body of devoted, unselfish, able men and women working hard at their tasks, trying to make themselves unnecessary, willing and eager to have the nationals take over their work, though finding it very difficult, but "playing the game"—and all of this, when morale is undoubtedly being affected by the many recalls and the cutting off of work. The missionary enterprise has entered upon a most critical and difficult period, which will test the qualities of leadership and the statesmanship of missionaries and of missionary administrators.

The missionary must decrease and the native leader must increase. The function of the missionary of the future must be as never before to discover the native leader and to train him for the leadership of native churches. The missionaries, now in the prime of their lives in missionary service, are finding this change in relationships exceedingly difficult. No longer are they to be "in charge of the work," with their native colleagues working under their direction; they must now work with the native leaders who are to be in charge of the work, the missionaries serving under their native brethren. Some useful men and women will find it impossible to remain on the mission field in this relationship.

On the other hand, this period, in the judgment of the writer, affords one of the greatest opportunities for the missionaries in the history of the missionary movement. Amongst the thoughtful national leaders in China, Japan, India and Burma, there is, without doubt, a desire to have the missionaries continue in the work in these countries, but there must be a change in the attitudes of missionaries and in their relationships with the leaders of the native church. On the part of the missionaries, there must be a rededication of themselves to the work in their mission fields; and it will be a great calamity if the men and women in the prime of their missionary experience, with all that this means in their capacity to make the contribution so much needed in the mission field today, do not rise to the opportunity which now opens before them. The missionaries who, notwithstanding the difficulties, accept the situation and enter wholeheartedly into it will be able to render a larger and more needed service to the work of the church in mission lands today than ever before.

The situation as it stands today should be made clear to the missionary recruit. He should not be left in any uncertainty as to the function of the missionary of the future. This must be brought out to him when he is recruited for the work, and his training should be to this end. New missionaries will be needed in the future as in the past; but they must be recruited with the full understanding that they are to work under native leaders and their training carried on with this object in view.

The period upon which the missionary enterprise is entering will test the patience, the consecration and the qualities of leadership of the missionaries on the field. Only a high order of administrative statesmanship can guide the missionary movement at this time.



CAUSES FOR WITHDRAWAL OF MISSIONARIES

(Answers to a Questionnaire to Former Missionaries)

By TREVOR P. BOWEN

The term "withdrawal" covers any action, voluntary or involuntary, on the part either of the board or of the individual which results in the individual quitting the field.

A questionnaire (see appendix), drawn up by Dr. William G. Lennox, was sent to former missionaries who had withdrawn from foreign service between the years 1918 and 1931, and whose names had been obtained in a previous study by the Institute. The questionnaire was also sent to additional names supplied by the various boards.

The lists make no pretention to being complete and the claim is not made that the returns are representative of former missionary opinion.

Of the 1,587 questionnaires sent out 106 were returned "address unknown," leaving 1,481 presumably delivered; 704 replies were received, the return of 47 per cent. indicating considerable interest in the subject of the inquiry. While respondents were told that their replies would be treated confidentially and need not be signed, 288 of the replies were signed; the remainder are identified by corresponding numbers on the forms and on the mailing lists.

The distribution of returns by sex, field and length of service is as follows:

Men	304
Married	278
Single	26
Women	400
Married	228
Single	172
Total	704
Field of service	
China	360
Japan	93
India	223
Burma	28
Total service represented 10,070 years.	
Average of 14 years' service per person.	

VARIOUS DIFFICULTIES

Many of the replies gave more than one cause for withdrawal, but as will be seen in Table I at the end of this report, physical infirmities

are the biggest factor, as they directly or indirectly account for 396, or 56 per cent., of the 704 withdrawals. Unsatisfactory opportunities or conditions of work come next in this list, being mentioned by 121, or 17 per cent. Principal among the "unsatisfactory conditions" are "temperamental difficulties" or "disagreement with other missionaries or board officials on policies," mentioned by sixty-four, or 9 per cent., of those replying, while change in religious faith or lack of interest in missionary work is mentioned by forty-four, or 6 per cent. It should be noted that the reasons given do not necessarily agree with the board records, comparison with which has not been made.

NON-PREVENTABLE CAUSES

There are certain extraneous or not preventable causes for withdrawal, also given in Table I, which were sometimes marked in addition to "difficulties." In this group, "war and disturbed political conditions" are mentioned by 242, or 32 per cent., of the 704 persons replying: it may be that this group is unusually large owing to disturbed conditions in China and in recent years. "Reached age limit," "education of children" and "personal claims at home" are each mentioned by 16 per cent. "No position" or "no funds for support available" are mentioned in 10 per cent. of the cases.

It is evident from the frequency and extensiveness of the additional comments offered on causes for withdrawal that few subjects are nearer to the heart of the former missionary. Generally the language used is quite obviously restrained and "becoming" a missionary, but it reveals in many instances a deep resentment against what is evidently considered to be unjust treatment at the hands of officialdom or "the machine" at home and abroad.

The statements indicate a wide range of dissatisfactions which may be summarized under the following heads.

HOME BOARDS

Domineering, "infallible," disdainful, underhanded, cold, unsympathetic and misunderstanding.

Lack of knowledge; should employ returned missionaries: lacking in frankness, courtesy and responsibility regarding retirement and dismissal.

Favoritism in first "acceptance" and in "reappointment" of candidates.
Decisions based upon expediency rather than justice.

Theologically partisan.

Misrepresentation to candidates.

Too much and too high priced travel abroad by home officials.

FIELD STAFF

Rich volunteers should be used sparingly if at all.

Wealthy men controlling decisions.

Inhospitable and inconsiderate treatment by old timers.

Indirectness, or note penciled on scrap of paper and delivered by a servant method of reprimand.

CONDITIONS

Insecurity of tenure.

Inadequate pensions.

STATEMENTS BY MISSIONARIES

The following are excerpts from a few of the statements summarized above:

In all my experience with the board I never have known them to acknowledge a mistake, either in policy, or in accounting, or in treatment of individuals, except in very minor things, and then with an accompanying attitude of disdain.

After my disagreement with the board, years after it, in a conversation with another missionary of our church, I encountered his surprise that I was so naïve as to think that the board would spend any time in readjusting any mistreatment of an individual.

He informed me of a thing which had been long ago decided upon in like cases: the board is not to spend time in readjustment. It is like our friend Mussolini; never to look back.

Such a process, they say, is costly and there are more important things to do; the gospel is to be preached! The ——— also has had, at times, this same policy. A man, certain secretaries have said, is to be used like a machine and scrapped when no longer efficient.

Do you wonder that there is a diminution of interest in missions, both support and personal sacrifice? I don't. I have seen it coming, inevitable for years; and the end is not yet by any manner of means.

I had not been long on the field before the tremendous loss from mortality overwhelmed me.

In fact invitations were personally given to retire. The then chairman of the ——— once suggested to *me*, and I had been there only a *year* or so, that I might better go *home*! Many, many young men and women of my time did take the suggestion and return for good.

What a constant loss financially if in no other way!

And yet it was possible for influential ministers and friends of the board to get physically deficient candidates sent to the field for pious and sentimental reasons.

In fact, many of the actions of the board, as to candidates and in some cases as to mission policies, seemed to be based upon *ex parte* and sentimental reasons. I could name many such, which have subsequently been brought to my attention.

I am not expecting the secretaries to be infallible, and I do not wish them to assume that they are, but this has been the tacit

assumption. And the enormous financial resources in their hands have fortified this attitude. Doubtless it will continue for a time.

I see no way, except the slow attrition and dessication of fluid support, for modification. That is, except a few influential funerals or retirements, and, of course, there always is the possibility of conversion; the Grace of God can conceivably do anything but seldom does anything of this nature within these circles.

You are up against a condition, not a theory alone, and at times I think that the whole structure of modern missions will have to undergo an entire reformation from the bottom up and the top down.

Dr. ———, as I afterwards ascertained, was in knowledge of at least two positions where we have been desired. He neglected to reply to my letter but sent a personal letter to the Board reflecting upon my character.

Board thereupon incontinently discharged us, giving me no opportunity to have personal conversation.

We were at that time near New York.

Dr. ——— was at one time and at the same time chairman of ——— and president of ———, the avowed purpose of which latter was, indicated in ———, and English publications, to eliminate from field and preclude from coming to the field, all who belonged not, to strictest sect of the pharisees, same applying to myself.

He said my wife and I were unable to get along with fellow missionaries. This is *untrue*, but is the one accusation which always brings conviction.

Dr. ———, in cabled reply to Board, represented his verdict as a result of meeting and consideration of ad-interim Committee of ——— of ——— mission.

Subsequent investigation established that same was without foundation, and there is no record of any such consideration or decision, this being admitted to me by former member of ——— secretariat in New York.

I wish to add that the ——— of our own Board *unanimously* requested our return in ———, and ——— Council *unanimously* seconded this request at time of our leaving field. Same on record.

The ——— Mission, upon being referred to re our return, *thrice* voted in *majority* for same.

The board, in our case, demanded full two-thirds majority in favor and to substantiate their negative decision interpreted unvoting members as negative; same I subsequently discovered to be erroneous.

When board was faced with these various facts reply being, "nothing can be done now."

My conviction is that if Foreign Board, after soliciting my application, etc., found it wise to act against us on such slim evidence, that is one matter.

But it is most unchristian for Board to take the religious pre-

judices of one man, baptize them into the name of a great church, and then send them abroad as indicative of our characters, and fitness for work abroad.

This is a thing that tempts a man to impotent rage. There is seemingly no recourse from this unjust predicament.

When, a year ago, an agency working in —— was in correspondence with me relative to return there, the Board, upon being referred to, put the correspondence into the hands of another arch fundamentalist, for what reason I know not, for he was not candidate secretary.

He saw to it that my reputation was thoroughly blackened with agency in question. This is unchristian and suicidal.

Can I honestly encourage young people to place their reputations and their futures in a system so productive of prejudice and unfair dealing.

There is no reason, no legitimate reason, that we or anyone else has knowledge of, why we should not be on the field today.

Our case is not isolated; there are others.

—1109: seven years' service.

We were not allowed to see the written reasons given to the Board asking our non-return. We had no suspicion of their having been written and sent until it came as a cloudburst from our Home Secretary. The whole action seemed to me to be done in a most underhand way, as had already been repeated in our mission several times before.

Missionary work had always seemed to me a most sacred call to a life job, hence the disappointment at not being able to return, after no hint of it before we left. There should not be that undercurrent of almost underhanded opposition. Things should be done frankly and in the open.

—1420: seven years' service.

Here is one of the mistakes that Mission Boards make in bringing this subject to the attention of our students. I feel this very keenly, because it was one of my own mistakes—over-emphasis is made upon the *material* needs in these fields, when the real need in fulfilling the missions-motive is spiritual one, and the young missionary goes with the idea of "doing good" and not "converting the heathen."

Mind you, I am not criticizing the motive. I merely point out the reason why many, idealistically-inclined, young people are going to be disappointed. Humanitarian reasons alone will not suffice to overcome the myriad of disappointments, which a poorly equipped (medical) institution will necessarily bring.

—938: four years' service.

The administration at home does *not* know enough.

Does not handle its missionaries sympathetically and courteously enough at the office.

Does not bear sufficient responsibility to missionaries with reference to retirement and dismissal of missionaries.

Salaries and provision for education of children inadequate and tenure of office too insecure. No adequate pension.

Too much attention to commissions both at home and abroad and not enough at real administration and teaching. The problem for the Board is at home, not on the field.

As I see it, the main problems are two and both *not* solved: (1) To keep the missionary enterprise efficiently before the church: the actual fields in the view of the church. (2) Handling of personnel.

403: twenty-one years' service.

We spent two years teaching in college ——— and were making plans for our furlough when an urgent call came from the missionaries in the new field of ——— (who had gone up there to work among the ——— people living in ———) to postpone our furlough for a year and go and help them out until the Board had time to send them new recruits from the States. The ——— missionaries did not know the ——— language and were encountering difficulties with the ——— in ———.

Mr. ——— knew the ——— language and I knew the ———, so we seemed to be the logical couple to go. In spite of poor health and our personal desires for a furlough, we accepted again, a call to "fill in" in an emergency and went up to ——— for a year.

Instead of being commended by the Board for our sacrificial act, they gave us our walking papers.

When we asked them for reasons why they did so, they made up several excuses, such as "no progress in the language," etc. When we got written statements from our language examiners that that accusation was entirely false, they then wrote to ——— and after stammering around for six weeks or so, they finally got word from Dr. ——— that "Mr. and Mrs. ——— could not get along with their fellow workers and consequently were unfit to be missionaries."

Such a statement was a *lie* and was made by Dr. ——— because we refused to belong to the ———, an organization of red-hot fundamentalists of which Dr. ——— was the unsaintly president.

Mr. ——— with his seven years of experience, spent in three different places on the foreign fields, was of infinitely more value to the Board than a new man with no experience at all; or any other seven-year man who had spent his entire time in only one locality. But no! the Board thought it was much easier to fire him and get a new man to fill his place, than it was to take a little time to find out the particulars in the case, and especially as they thought there was no money behind us. "If we had had some influential man with money, as a friend, to speak for us, the Board would have treated us entirely different, and would have returned us to the Field without any trouble.

—1110: seven years' service.

A lesser but *effective reason for withdrawal*:—to save money the mission moved us from a healthy location to an old house in the city with noisy streets on three sides and congested river traffic on the fourth. Gambling houses and opium dens were across from our upstairs porch and disreputable flower boats outside our back gates, so that our two- and three-year-old children had already learned the worst expressions in the Chinese language. We had been reassigned to this place.

—1219: *fourteen years' service.*

I was assigned to ——— before I reached ———.

——— had never had a *single, evangelistic woman* located here; was a week's journey from the railroad, and at the time I went out there was no road on which an auto could run to ———. Temperature in winter 40 degrees below zero.

I was young, a woman, and weighing just 100 pounds. On reaching the field the matter came up as to whether I was robust enough for ———, but no experienced worker would go there in my stead, so I was sent to ———.

Probably had I been located in a less isolated and less lonely station I would never have broken down as I did.

The strain of a rigid schedule (my itinerary was made up by two evangelistic *men*, and never allowed more than a day of rest between long trips) which required traveling and exposure in all sorts of weather for days at a time by *pack horse*, weeks in native inns and homes, was most wearing.

To sum up; I was in a station, isolated, severely cold in winter, no comfortable means of traveling (had to travel entirely by pack horse or native sled) over mountain passes where much of the traveling had to be done on foot, exposure to extreme cold, and all sorts of filth and vermin, and long trips necessitated by lack of funds and size of territory to be covered.

To ask to be transferred involves so much, and the whole mission knows the reason for such a transfer.

—961: *five years' service.*

If the Bishop or some one of the older missionaries had told me frankly that I was not doing satisfactory work and suggested ways of improvement, it would have helped greatly.

—399: *twenty-one years' service.*

My husband was dismissed on doctrinal grounds. We might have avoided this dismissal, had we been willing to stretch the truth a bit and by using a broad interpretation, have accepted the Board's statement or *belief in immortality*. We were urged to do it but felt we could not "sail under false colors."

Less American propaganda and more understanding of the culture and life of the people, with a view to understanding their present needs.

—1474: *nine years' experience.*

—— Missions were in the hands of only a few older workers. Great importance was attached to social functions and standing. We objected to the seeming worldliness of the older workers, their results seemed to prove their methods wrong. Any criticism of their policies was almost certain ruin to the younger workers. They seemed to have plenty of money for what they wanted to do.

After a five-year struggle in getting established in ——, with a practice now of about ten thousand a year and feeling that I have been fairly successful in working for some of our best companies, my question is, if I could succeed here under adverse circumstances why did I not succeed in ——? I wish I could find the answer. It was not apparently incompetence, either medically or religiously. My wife had unusual training and should have been thoroughly fitted for the work. Our heart was in the work. She was a graduate of religious education from ——. We have been able to fit into a difficult situation here—why not in ——? I was willing to return and went into debt for graduate study to prepare to return to —— and *was not sent back*.

—374: *five years' service.*

Employ returned missionaries only and on regular missionary salary, none higher. This would largely eliminate the cold, unsympathetic and misunderstanding methods, sometimes evident in dealing with most vital problems in the affairs and lives of missionaries and problems of the field.

—1465: *six years' service.*

Surely such boards of administration should have a smattering of able former missionaries, who are prevented from return to the field by health or family considerations. Rich volunteers, well meaning but *without* background, should be used *sparingly*. The personnel should be the sort who could and would do surpassingly well if called to a different post in a remote field to stay one, two or three years and carry on a good job and study the situation as well.

—1022: *five years' service.*

Upon my arrival in ——, I was very inhospitably received, and made to feel, that I was not welcomed. (They did not want University and Bible trained teachers.) I arrived Sunday morning at six o'clock. I was taken up to the seminary, was shown around about the buildings, was shown the beautiful teachers' residence building, and that in it, there was an empty room, located near a modern bath room, but was told that I could *not* occupy it. (No one else to occupy it, then or later.)

I then was taken over to a school building, was shown an empty school room, partitioned by loose boards with large cracks between them, on one side fifty children, more or less, and a matron lived as in a dormitory. I was shown the other side and was told that

I could sleep and live there. It was very hot and humid, and many mosquitoes were flying around. No toilet or bath-room facilities were near. I was left alone, a stranger in that room in that school building. I kneeled down and prayed for over an hour, asking God to direct me as to what I should do. I believe God directed me. I felt that I could not stay in that room, if I could rent one anywhere else. I arose, and went back to the teachers' residence and said, if it is not possible for me to stay in this residence, occupying the empty room, I wonder if it is possible for me to rent a room in some one of the number of modern residences, built near the school. I said, I do not believe that I can stand to stay in that school room with no screens on the windows, and no bath room or toilet accommodations near. I was told distinctly that I could *not* live in the residence, and that it was doubtful whether I could rent a room. I said, I will pray about it, God will help me to do the right thing. I decided to say no more, to keep still, let God guide.

My first night, a kind teacher, who was there just for the year said, you may occupy my bed and I will sleep on the screen porch.

Monday morning, my second day in ———, I was given directions, and went to the language school for study, walking over a mile in the sun, morning and noon. Other new missionaries of other Boards, lived at the Language School. "Ten unhappy, lonesome days passed, but I was drawn nearer to God in prayer than I had ever been before. Thanks to the marvelous training in Christian faith, at the Bible schools, or I do not believe I could have stood it. I was told to occupy the bed of this hospitable teacher, until I could buy furniture of my own.

By the majority, I was treated as though I had leprosy, or was undesirable.

About the eleventh morning, a Chinese man boatman, came to the ——— school and handed me a note, written on a torn slip of paper, the edge of a newspaper. It said "your services are not wanted in ———." It was signed by the principal.

I was sick at heart. I left the ——— school and went at once to the principal. He said, "you are not educated. You do not talk good English. We do not want your services."

Since returning to the United States, I offered my services to the ——— Board, also for work in ———, and have been refused. I am certain that the ——— Board has prevented this. They will have to answer to God. There has been no reason for refusing to consider me. I have excellent health. I have been a witness for Christ wherever I have been, studying and doing whatever work my hand and mind found to do. I am not radical or fanatic on religion. I have excellent University and Bible School training. I have been a very satisfactory teacher in school.

I am a descendant of honorable New England, a colonial people; all of my relatives are splendid Christians, educated in U. S. citizens, holding good positions.

On the following page I will list my qualifications for being a teacher.

I still hope that possibly, I may have the privilege of being a definite worker in God's work. I hope to have enough money to support myself in a few years, and possibly again go and work in a foreign field, if not, then do what I can in this country, and at my death, if I am led to think, as I do now, to leave my money of several thousands of dollars, to either the —— Mission or to the —— . I believe they are really trying to do God's work.

—911: *nine months' service.*

I would hesitate to have any relative of mine go out under the —— to work ten, fifteen, twenty-five years and then be dropped and asked to find another job when their work has been satisfactory, as has been done to some of my friends."

—1608: *twenty-four years' service.*

Take —— and his ——, a scheming, boasting egotist. I have known him for fifteen years. All he has ever done is board work where the pay is big. When one job has been ended he has sought another. In 1924 by high-handed methods he became corresponding secretary. I was present to see him do the task.

But as soon as he became elected he demanded a big raise in salary of \$1,000 per year, though he called upon the missionaries on the field to accept smaller stipends, when doing so meant giving up butter from their tables.

Since then he has acted as one might expect a man of his type to act and the Board has seen its income fall by several million dollars. He has aggravated whole conferences by his high-handed methods, his unbrotherly spirit, his bad manners, and his poor missionary speeches. Again, the Board under the leadership of men like him so mistreats its returned missionaries they no longer put forth the efforts necessary to keep our missionary morale at a high level.

Perhaps it may dawn upon our egotistical secretaries *sometime* that it is impossible to keep squelching and mistreating its hundreds of returned missionaries and have them retain their enthusiasm for the work, so they on the quiet will not pass word around among the other ministers that "Boards had better be let go to the rocks."

I feel that this one thing is the actual cause for our slump in giving more than any other, the hundreds of returned missionaries who have suffered the most humiliating treatment at the hands of the Boards.

Again, why does one new secretary of the Board of —— find it necessary to spend so much money on travel? Why must he go to —— to help elect a ——! What special contribution to such a task could he make? His travel bill would support three missionaries for one whole year and do 1,000 times more good.

On the field I have seen these high-priced secretaries ride rough-shod over the humble missionaries; spend enough to sup-

port many of them for a year, and yet complain to them that the spirit of self-sacrifice among them is dead. I bought thirteen tickets for several missionaries over a given route in ——— for the price I paid for one such home officer who was their guest, yet he declared that missionaries had lost all their spirit of self-sacrifice. I have been one among a group of ten to fifteen missionaries purchasing III-class tickets from their own small stipends to return from an annual conference, and in has stepped one of these home men, brushed us all aside, and said to the ticket agent, "one first class." It may have been all right, but it did not go down with any of us.

The greatest need-is for men who can interpret Christ. The time is past when the uneducated, untrained and ignorant missionary can do much besides make a bad situation worse. We need something else besides young college graduates who have no working basis in Christ by way of knowing Him.

I would be happy to give more information if you want it, and am not afraid to let my name be attached to anything I have said.

—353: *four years' service.*

You will find a record of my husband's work and dealing with the Board (and as far as I know a *wife* was *not* considered in any decision of the ——— unless she happened to be physically or mentally unfit for the work).

In the ——— conference out of some ten young couples who were sent out in 1919, 1920 and 1921 only two were returned for the second term. It is hardly reasonable to think that the candidates committee here could have been so mistaken in their selection. Sending that many people out, sending them to ———, then returning them on furlough with graduate study to return to the Field meant a tremendous financial loss to the ——— when they failed to send those same workers back to carry on.

The men in the Home offices were wonderfully kind and considerate and had every intention of returning us until at the last minute the four wealthy men who controlled all the decisions on the field (they were in the ———) decreed otherwise.

We were most anxious to return to the Field for that was our chosen life work—and we had no idea that with the preparation we had had that that was not to be a life-time appointment.

—375: *five years' service.*

It would be an excellent thing if mission boards would cease telling candidates that no matter what their qualifications may be, they can be employed if they have the consecration.

Also these organizations do from time to time bring out people virtually under misrepresentation, though perhaps not willfully intended, and this in spite of the fact that many candidate secretaries from fairly authentic knowledge, *should* know better. I could give cases if desired.

Another thing, ——— could well afford to be more business-

like. Ex: I made application for permanent appointment. It took the board in question nine months to acknowledge receipt of my application letter and a further three months before finally turning me down, because I was *not* theologically trained and felt my inability to become an old-time evangelistic missionary only.

—663: *This missionary is now in the foreign field under another board.*

“WHAT MOTIVE LED YOU TO BECOME A FOREIGN MISSIONARY?”

Analysis of the motives which led to the acceptance of the call for foreign service shows that 155, or 21 per cent. of the 704 returns indicate a “divine command” and 336, or 48 per cent., refer to a “greater foreign need.” Next comes “home training” and “marrying a missionary” each mentioned by approximately 10 per cent., while the “Student Volunteer Movement, summer conferences, and other volunteer appeals” together motivated only 7 per cent. of those replying.

SPECIALIZATION

Many of the missionaries engaged in more than one activity, Educational, Evangelistic or Medical being most frequent as indicated in Table III. Greater need for specialization is emphasized in the following:

My first term was twisted by the fact that I was not appointed to the work I was told at home was needing me. That is, I had a strong desire to do *theological* work. I was told by a Board secretary that a theological school needed my services. When I reached the field I learned I had already been appointed to do district work. I have never cleared up this mystery. Perhaps a combination of secretarial inefficiency and missionary fear of my views.

—620: *five years' service.*

——— Board should specify more on training native leaders. Its work is too diffuse. I should be more ready to place natives on a par with foreigners. Secretarial offices at home frequently filled by second-rate men. Missionary candidates should be chosen with greater care or should have been. I believe some effort is now being made toward sending out missionaries that are more fit.

—1059: *sixteen years' service.*

There should be more coördination between the recruiting agency at home and the work on the field. The day of the general missionary is over—a man is an evangelistic missionary, an educational missionary, a medical missionary, or in other words, some specific sort of a missionary. At home or abroad a man must have a profession, and just “missionary” is not a profession.

The recruiting agency should realize this—they should get people trained for a definite line of work, and the field should put

the recruit in the form of work for which he is *trained*. The medical missionary is about the only type of service that is now given a chance in this line—a doctor is set to doctoring, not to running a kindergarten. A trained worker, working in his own field, is the most valuable and happy worker.

Missions are too haphazard in the use of their men on the field. I think this is the greatest cause of unhappiness and sense of futility on the part of the younger missionaries—they are used to fill gaps; and if they are trained in some special line of work; and cannot use their interests and training, they know that they are not doing their best work. The fields need trained men and women, but unless trained people can be offered some fair assurance that they will be able to *use* their training, it will be hard to get the sort of persons who are needed.

—638: *two years' service.*

OCCUPATIONS OF FORMER MISSIONARIES

Table IV shows that only thirty-seven, or about 5 per cent. of the 704 former missionaries are now engaged in purely business or professional occupations, and 13 per cent. in secular education. "Home duties of wife and mother" claimed 179, or 24 per cent., while 21 per cent. either entered the "ministry" or became a "pastor's wife."

Some of these former missionaries found themselves in economically precarious positions when they were forced through no fault of their own to retire from the service before they became eligible for pension. The following short extracts from the testimony offered indicate at least that boards have not always fulfilled what appear from the missionaries' statements to be vitally important human obligations:

The Board gave as the reason for withdrawal the lack of funds for transit and salary for another term. I believe that their decision was made final because of a letter which I wrote to them in which I outspokenly and frankly complained on their failure to inform us of, or provide for, our furlough transit expenses.

—533: *six years' service.*

No one reason is satisfactory. There was a cut in appropriations; another was expected. I recommended that men of longer service be retained in preference to younger men who could fit into other jobs. I was one of the younger men, but not desirous of leaving. In view of the cut, it was thought by committee that a "national" could do the educational work better than the evangelistic.

A long-time policy, rather than that of the opportunity would insure a more regular income for the work, better selection of workers, better security of tenure for all who have had more than one term of work. Dissatisfaction of workers on field and at home through worries is bound to hurt the income for such work.

—537: *twelve years' service.*

We could not go without salary (or without eating), nor could we withdraw from the line-up there. The Board had from March until May 30th to make up their minds and they waited too long.

—499: *five years' service.*

Adjustment was too slow in meeting rapidly mounting costs of living due to war in ———. We might have been spared sickness with adequate housing, where we could control our own diet. Human values were not placed sufficiently high by the mission. Nevertheless, I am enthusiastic over the mission enterprise.

—1071: *three years' service.*

Living conditions were not too hard, but continual financial worry makes the missionary less efficient.

—1104: *twelve years' service.*

After my husband's death (accidental, in ——— in 1929), I did not care to return to ——— on a single salary as it would be insufficient to educate my two children.

—602: *fifteen years' service.*

As it is, a missionary widow with several children can never be sure what provision the board will make for her at home.

—1022: *five years' service.*

There is not enough personal contact between the Board of Foreign Missions and the returned missionary. This fact does not give adequate opportunity for an understanding of the problems the missionary who resigns has been forced to face.

There are those whose health is broken, whose nerves do not stand up indefinitely under such terrific strains as subjected to in war-torn ———. On returning to America these missionaries (often mothers with young children) should have their mental, physical, and spiritual needs met much more adequately than at present.

—1016: *five years' service.*

Salary too near border-line of sufficiency to make one easy of mind toward expenditures for little items of enrichment to personal living; undesirable sacrifice often compelled. Children's education thrust also upon others by necessity, economic and geographical. Uncertainty of retiring allowance and position in old age.

—666: *two years' service.*

When missionaries have spent the better half of their life abroad and then are told to resign because a member of the family is ordered to stay home by board physician, the board should try to find employment for them instead of casting them out to fend for themselves, especially when old men and middle-aged men are

rejected so often in favor of young men. People often say "business houses are more considerate of their employees."

—1124: *fourteen years' service.*

No. Not if my child were to be treated as I have been treated. Held on the field for twenty years and then be told to look out for myself or "root hog or die." The Mission Board said they were through with me and if I should happen to live until I was seventy-five years old they would give me a little pension for the time I spent in ———. I told the Board that if I ever needed money it would be now to educate my four children. But the Board expects me to enter a new conference at the bottom and take the places the older members do not care for, and sink or swim. They think they have washed their hands clean.

—603: *nineteen years' service.*

Make Board more responsible to the missionaries—a better employer—upholding contracts, promises, etc., as scrupulously as we expect more technical concerns to do (experience to support this attitude).

—538: *three years' service.*

PRESENT PARTICIPATION IN CHRISTIAN ACTIVITIES

This question was not answered by eighty of the respondents; and forty-eight, or nearly 7 per cent., answered "None"; but many of the latter are aged people or invalids, or they have home cares which prevent such participation. All the remaining 82 per cent. as shown in Table V are at present active in some form of Christian work, while 77 per cent. of the total engage themselves in some form of missionary support.

EFFECT ON FAITH AND RELIGIOUS CONVICTIONS

The missionary experience reaffirmed to a considerable degree the conviction of the worker as shown by Table VI; 90 per cent. of the 704 would (though a few of them conditionally) be pleased to have their own children become foreign missionaries; 93 per cent. feel their religious faith was confirmed by the experience, see Table VII, and 88 per cent. had their belief in missions confirmed.

SUGGESTIONS FOR CHANGE

That "belief in missions" means no complete acceptance of the present order of things is amply attested to in Table VIII where are indicated judgments on how to make the work more effective by changes in "emphasis," "methods," "administration at home" and "other things." The returns, when analyzed, show 2,590 answers to this section, an average of nearly four to each of the 704 persons, and in them were incorporated approximately seventy different suggestions for the improvement of missions; these may be roughly grouped as follows:

<i>Kinds of Changes Suggested</i>	<i>No. of Mentions</i>
More emphasis on evangelization	523
Encourage nationals, control, self-support.....	199
Better examination, preparation and training for mission- aries	172
Revise field administration	153
Revise Home Board; include ex-missionaries; reduce over- head	149
Revise Home Base cultivation (confined too much to missionary societies)	93

CONCLUSIONS

It is evident that in the opinion of many missionaries the trail of responsibilities following the missionary standard of idealism includes much more subtle and far-reaching obligations to its personnel than are commonly accepted by commercial organizations. Not the least of these responsibilities as indicated by the testimony is adequate financial protection for those retiring or withdrawing: particularly is this true in the case of life "calls," inasmuch as the financial support of the movement is dependent upon the vagaries of public subscription. Retirement at age limit is provided for under pension provisions and funds set aside for this purpose are presumably adequate to meet the provisions agreed upon: the adequacy of these has not been inquired into at this time.

It seems, however, that those resigning at earlier than pension age, after no matter how many years of service and under no matter what conditions of their own or the board's action, are dependent purely upon the good will of the board officials then in office and the current condition of the board treasury, for any allowance tiding them over the period of rehabilitation at home. The frequent appearance of such phrases as "insecurity of tenure" in the testimony offer ample evidence of the deep concern of former missionaries because of the condition. As missionaries are generally family people and are of necessity highly subject to physical disability on account of climatic conditions in the field, they stand a great risk of finding themselves at middle life in a humiliating and embarrassing financial situation.

Missionary salaries leave little for savings, and missionary experience does not recommend itself highly to commercial opportunity. Yet falling incomes are forcing boards to curtail employment, with the result that "former missionaries" of below pension age are likely to become more numerous. Many of them have been "absorbed" in the home church field, though at what personal sacrifice is not known, but the permanently critical unemployment condition prevailing among church workers in the United States (as indicated in preliminary reports of a study of Theological Education now being made by Dr. Mark May) gives little hope of relief in that direction.

It would seem, therefore, that there is urgent need for boards carefully to scrutinize their financial position in respect to this obligation, and

where it has not already been done adequate funds or insurance should be set aside amply to cover all demands upon the boards from the source referred to.

The question of whether the board has money or not is not one of the conditions affecting its responsibility to the missionary; the responsibility should be provided for when it is accepted, that is, when the employment commences.

The testimony infers that in some boards authority in regard to compensation of retiring missionaries rests wholly or in part with the officials also responsible for acceptance of the "resignation." This is not considered good practice. Adjustment of such claims should rest with officials not previously connected with the "case," after careful review of all the records; by this means the possibility that the justness of the decision will be affected by persistent personal bias or expediency is largely removed.

Another charge of expediency made in the testimony is to the effect that some missionaries are not returned to the field because of lack of funds, while at the same time new ones no better if as well qualified, and certainly lacking in the experience of those returned, are sent out because they are personally able to secure some measure of financial backing.

It should be observed that while such practice may be superficially expedient from the point of view of the primary missionary objective, it is unfair and so utterly unsound from the point of view of staff morale that it cannot fail ultimately to defeat its own purposes.

A careful review of the testimony leaves one with the feeling that missionaries, as interpreted by the 704 returns, are highly individualistic. The strongly evangelistic element is in large majority, the individual being motivated by an intense conviction of his personal responsibility to Divine Authority; in this group there seems little emphasis upon merging the individual in coöperative effort, with the result that relations even between members of the same stations and denominations frequently are emotionally tense.

Paradoxically enough the very idealism of the movement therefore means that, as compared with enterprises commercially motivated and authoritatively controlled, coöperative effort will proceed hesitatingly, and rarely with directness or precision.

TABLE I

<i>Causes for Withdrawal</i>		<i>Times Mentioned</i>
Ill health of self on field	199	
Ill health of a member of the family on field	153	
Death of member of family on field	44	396
Various Difficulties:		
Unsatisfactory conditions for work	67	
Unsatisfactory opportunities for work	54	
Difficulty in temperament or in "getting along" with fellow missionaries or with nationals	40	
Salary insufficient	35	
Fears for permanency of position	30	
More attractive opportunity elsewhere	28	
My return to field not requested	27	
Disagreement with mission board officials, or with policy of mission board	24	
Decrease of my interest in missionary work	24	
Decrease or change of my religious faith	20	
Living conditions too hard	20	
That the other person was principally at fault	18	
Insufficient energy	12	
I do not know why	12	
Disagreement with mission board officials or with the policy of mission board, in which I believe that I was principally at fault	9	
Unable to learn language	9	
Without proper training	6	
My work was not considered satisfactory	5	
My personal conduct at fault—"indiscreet"—regardless of objections of the Board "refused to break his engagement to a Chinese lady"	1	441
Extraneous Reasons (largely natural causes and not preventable):		
Disturbed political conditions	123	
War	119	
Personal claims at home (50, aged parents)	102	
Education of children	100	
Reached age limit	100	
No position or no funds for support available	66	
National takes over work	45	
Term worker	34	
No longer needed	27	
To marry a non-missionary	20	
Left in order to marry a missionary	18	754
		1,591

TABLE II

<i>What Motive or Motives Led You to Become a Foreign Missionary?</i>	<i>Times Mentioned</i>
Greater Foreign Need	336
Divine Command, "Go ye into all the world"	155
Home training	83
Married a Foreign Missionary	78
Student Volunteer Movement, Summer Conferences, Other foreign mission volunteer Appeals	49
Not stated	49
Missionary friends	37
Contract Term Worker	34
Parents were or are Foreign Missionaries	29
Solicited by the Foreign Mission Board	26
Travel or Adventure	26
Born in Orient: foreign field is "home"	20
Vocational Experiment (to test one's interest before deciding on Christian ministry or foreign work)	13
College Contacts with Orientals	2
	937

TABLE III

<i>Type of Work on the Field</i>	<i>Total Replied</i>
Educational	411
Evangelistic	316
Medical	102
Business	49
Missionary's Wife (no assignment)	38
Nursing	37
Not stated	34
Agriculture	16
	1,003

TABLE IV

<i>Present Occupation</i>	<i>Times Mentioned</i>
Home duties, Wife, Mother and Care of Parents	179
Ministry	100
Teaching, Secular Institution	92
Retired, Age Limit, old age	79
Pastor's Wife	50
Physician	45
Business	37
Foreign Missionaries (having transferred to other Boards)	24
Present Occupation not stated	23
Invalid	22
Teaching, Religious Institution	21
Miscellaneous	18
Home Missionary	17
Nursing	17
Director Denominational Religious Education	10
Deputation work, foreign missions	10
Social or Welfare Work	9
Acting now as Board officials	5
Post graduate students	5
Local Church Assistants	5
Unemployed stated by	5
Wife of Home Missionary	2
Student advisers, Christian Colleges	2
Official of S. V. M.	1
Official of Y. M. C. A.	1
Official Federal Council of Churches	1
Editor denominational magazine	1
State Agricultural Agent	1
Director Music and University Pastor, State University	1
Public schools inspector	1
	784

TABLE V

<i>Present Participation, if any, in Christian Activities</i>	<i>Times Mentioned</i>	
Miscellaneous, including Church, Temperance, Missions, Board Officials, Y. M. C. A., Hospital Work, etc.	220	
Ministry and Home Missionary	126	
Sunday School teacher or official	119	
Church Member or Church Official	105	
Not stated, the Question not answered	80	
Young People's Work, local and other	69	
Religious Education, Theological Seminary, etc.	60	
Marked "None," but various reasons given include "Invalids," "Old Age," "Caring for Sick," "Home Duties," etc.	48	
Summer Conference Leadership	3	830
<i>Present Participation, if any, in Work for Missions</i>		
Missionary Addresses, deputation work	269	
Miscellaneous, including Americanization, Pastor, Home Mission- ary, Y. W. C. A., W. C. T. U., Mission Study Classes, etc., including "wives"	175	
Woman's and other Foreign Mission Societies	130	
Not stated, the question not answered. (Of this number, 15 were Pastors who did not answer the question)	123	
Marked "None" (the same conditions apply as for marked "None" above in previous question)	44	
Young People's Missionary Work	42	
Tithe and other contributions direct to Field	33	
Regular Contributions through Church	27	
Missionary Summer Schools	6	849
		1,679

TABLE VI

<i>Would you be pleased to have a Child of your own become a Foreign Missionary?</i>	<i>Times Mentioned</i>
Yes	527
Yes, conditionally: Conditions such as "If a boy, yes; if a girl, no; If married, yes"; One or two, "Don't know; Yes, if on trial basis"; Doubt- ful, "Yes if conditions sane and satisfactory; Yes, if conditions improve, etc. . . ."	98
Not stated, the question not answered	63
No	16
	704

TABLE VII

<i>Did Your Experience on Field Confirm or Weaken</i>	<i>Total Replies</i>
<i>Your Own Religious Faith</i>	
Confirmed	655
Not stated, the question not answered	27
Weakened	22
<i>Your Belief in Need for Missions</i>	
Confirmed	625
Not stated, the question not answered	39
Weakened, as now conducted	25
Weakened, entirely	15
	1,408

TABLE VIII

PLEASE GIVE YOUR JUDGEMENT AS TO HOW MISSIONARY WORK MIGHT BE RENDERED MORE EFFECTIVE WITH REGARD TO:	
<i>Changed Emphasis on the Various Types of Work</i>	
<i>Method of Conducting Work on the Field</i>	
<i>Administration at Home</i>	
<i>or Other Things:</i>	
	<i>Times Mentioned</i>
<i>Evangelism</i>	
Evangelism, primary or increase	153
Require personnel in all work to be in accord with evangelistic aim	80
Aim of all work to be evangelistic	38
Evangelism, secondary or reduce or equal share	33
Discontinue evangelism	3
<i>Education</i>	
Education essential	85
Education for economic independence	34
Education, only as means to evangelism	26
Schools for missionary children	18
Definite training for rural leadership	12
Fewer and better schools	11
Less higher, more for villages	10
Smaller teaching units, benefit more personal contact	9
Exchange internationally known Christian professors	8
Free Christian schools for very poor	2
More boarding and day schools	1
<i>Medical</i>	
Medical, essential	60
Medical, only as means to evangelism	10
Medical work directed by medical authorities	7
Fewer and better medical centers	6
<i>Organization in Field</i>	
Encourage nationals' council, control and self-support	199
Better examination, selection, preparation and placing of new missionaries	135
Revise field government	74
Stress training for native evangelistic leadership	69
Great need: adequate staff and funds for present work	66
Better coöperation among mission personnel	35
Greater concentration	33
More authority to field to make decisions	31
Consider new types of work, social, etc.	30
Assign specialists to own line	30

TABLE VIII—*Continued*

<i>Changed Emphasis on the Various Types of Work Method of Conducting Work on the Field Administration at Home or Other Things:</i>		<i>Times Mentioned</i>
Less large institutions to reduce operating cost, and permit more time for personal contacts	28	
Better use of abilities of new missionaries	18	
Abolish practice of shifting workers and changing jobs	14	
Organization at Home		
More Christ-like lives in home constituency	76	
Home base lacks adequate field knowledge	71	
Reduce home base overhead; revise home base organization; inquiry should be made at home base	54	
Fewer boards at home base; too many surveys	13	
Denominational		
Abolish denominationalism or less stress on denominational differences	45	
Denominations cooperate on field and avoid overlapping	37	
Education of Home Constituency		
Tell the real facts about the field work to home constituency to establish closer contact between individual churches and field	55	
More talks by furlough missionaries in the regular (Sunday) church services to reach constituency outside of woman's missionary societies, especially business men and business women	23	
Christian books, dramas, pamphlets, periodicals and newspapers	13	
Printed matter issued by home base too much and not suitable	7	
More publicity for evangelism	5	
Inexpensive Christian literature for poor nationals	2	
Miscellaneous:		
Stay too short, or too long away from field	105	
Beware race prejudice and superiority complex	59	
Home base and field personnel and work commended	78	
Develop indigenous church	55	
Charges of unkind or indifferent treatment	55	
More personal direct contacts	51	
More personal interest by board and the churches in individual missionaries while on the field	44	
Equalize salaries and travel allowance home base secretaries and missionaries, and make field salary adequate	37	
Revise service term, furlough period, and withdrawal rules	37	
Adequate periodic physical check-up of missionaries	37	
Prefer a more liberal gospel	30	
Present emphasis well balanced	29	
Better housing conditions for missionaries (a few criticisms, less "expensive")	23	
Thanks for the questionnaire!	19	
Adequate pension and health insurance	16	
Beware modernism	15	
Stress foreign missions in Christian colleges and theological seminaries	15	
Changes and improvements needed, no details given	13	
Ex-missionaries on home base board	11	
Guard sufficient rest time in furloughs	6	
No proselytizing	5	
Status of missionary wives	5	
		2,590

MISSIONARY FINANCES

By TREVOR P. BOWEN and RODERICK BEACH

The financial statements printed at the end of this report call for the following brief explanations and comments:

STATEMENT I

Summary of Income of eight Foreign Mission Boards, showing comparison of years 1919 and 1929.

Two unusual gifts, of which \$1,000,000 is included in "Contributions" in 1929, make an addition of \$3,639,286 to the income for that year. In addition to this, contributions of churches and societies increased about \$900,000. Individuals increased their contributions by more than \$600,000, while income from investments yielded \$900,000 more than in 1919, making a total increase of \$6,484,929 or 44 per cent.

STATEMENT II

Invested Funds: The increase of \$35,596,957 or 868 per cent. from 1909 to 1930 is a remarkable showing, but is subject to correction as the Methodist Episcopal statement for 1930 is not yet available and the fund has here been taken in at the 1929 figure in the face of a big drop in market values since that time.

Book values are used in this statement, although the Congregationalist, Baptist and Presbyterian Boards show market values as well. The total market value is always considerably in excess of the book value, but in many cases individual stocks or bonds are carried in excess of their market value. Some stocks and real estate are carried at a nominal value (\$1.00) until appraisal. Annuity funds are included in the totals.

Increase in amount of invested funds is due entirely to new investments, rather than increase in value of securities held. Investments are stated to be very conservative, and a great preponderance of bonds is noticeable, precluding any great increase in value. Questionable securities are said to be those left to the boards, rather than purchases made by them. Of the Methodist Episcopal investments, Harris, Forbes & Co., speak of "the generally strong character of your investment holdings . . . if a number of the smaller, weaker items, most of which have probably come from sources other than purchase, could be eliminated the list would be still further improved."

The Methodist Episcopal Board of Foreign Missions holds considerable real estate, due to its policy of holding for a good price. In 1925 it

had seventy-two such properties—farms, business blocks, homes, unimproved real estate, etc., and one hundred in 1929. The Presbyterian Board had but eleven in 1929, one of them the building at 156 Fifth Avenue.

STATEMENT III

Summary of Expenditures for eight foreign mission boards showing comparison of 1919 and 1929. It will be noted that Home expense has increased \$900,000 of which \$300,000 is applicable to salaries, though at least two-thirds of this addition actually represents only a change in bookkeeping methods in the board of the Presbyterian Church in the U. S. A. Interest on borrowed funds has also increased considerably, from \$1,800 to \$105,000, almost all of it being Methodist Episcopal. Field expenses have increased \$3,600,000 during the period, India being charged with almost a 100 per cent. increase, Japan with 40 per cent. and China with 30 per cent. There is an increase of 100 per cent. in "other fields," or territory not covered by the Field Survey. The total increase of expenditures for the eight boards in 1929 over those in 1919 is \$4,471,579 or 39 per cent.

[Note: The figures here given have been built up from various sources in the published reports, and only rarely can they be verified at any point by the boards' own summaries, which have no common meeting point. To the best of our knowledge they include everything applicable to the various accounts.]

STATEMENT IV

Field Expenditures by regular or recurring appropriations. This means that the expenditures include only actual expenses on the field as nearly as such figures are available; but as the figures for no two boards are given on the same basis, they indicate trends only and are not comparable as between boards.

A. China: Shows a consistent decline each year from 1921 to 1930.

B. Japan: Shows a drop in 1925 and a further decline in 1926, with steady recovery thereafter until 1930, when a slight reaction occurred.

C. India: A fairly consistent increase over the ten-year period, with a bulge upward in 1923 and slight reaction in 1929.

D. Burma: A more irregular curve with the trend definitely upward for the period.

The combined result for the four countries shows an increase of expenditures each year from 1921 to 1924, with a consistent decline from that year until 1929, and a slight upturn in 1930. There is a net decline from 1921 to 1930 or more than 8 per cent., made up of an increase of nearly

10 per cent. for India and 33 per cent. for Burma, with a decline of 30 per cent. in China and 10 per cent. in Japan.

APPENDIX MATERIAL

Included in the unprinted appendix will be found the following statements showing in more detail the operations of the various Boards.

Income by Geographical Divisions in the United States showing a changing emphasis from the Middle Atlantic and New England States to the East North Central as a source of mission funds.

Detailed Statements of Income by individual boards, showing comparison of year 1919 with 1929.

Detailed Statements of Expenditures by individual boards, showing comparison of year 1919 with 1929.

Comparison of Budgets asked with Appropriations made by seven Boards in the countries where they operate, from statements compiled by the Boards: these are not comparable between Boards.

REMARKS

An exhaustive analysis of the financial systems and records of the coöperating boards, either at home or on the field, was not planned by the Institute and was not provided for in the budget. Effort was made, however, to obtain a financial outline of the operations of the boards and fields covered by the Inquiry.

The figures were taken from reports published by the various boards, and from statements supplied by the treasurers, who responded willingly, and as promptly as other duties permitted, to requests for additional information.

The reports published by the boards are much more exhaustive than those usually furnished by commercial organizations doing a comparable "volume of business"; but while they are probably well suited to the requirements of board officials, the financial statements contained in them are rarely susceptible, with any degree of certainty, to comprehensive analysis. Often they seem unnecessarily repetitious, while the absence of connecting links makes reconstruction into other forms a lengthy and hazardous venture.

The different systems of recording and accounting used by the various boards add to the difficulty and the hazard of attempting consolidated or comparative statements.

While it may be equally dangerous to suggest specific reform in this direction without a thorough study of the various organizational procedures, it seems to be absolutely necessary that many of the forms of procedure and reporting be standardized before the financial setting of the missionary enterprise can be intensively reviewed in the countries covered by this Inquiry.

PERSONNEL AND HOME BASE ACTIVITIES

STATEMENT I—SUMMARY, INCOME, 1929, 1919, EIGHT FOREIGN MISSION BOARDS
1929

Sources	Total 1	American Baptist For. Miss. Soc. 2	Woman's American Baptist For. Miss. Soc. 3	American Board (Congregational) 4	Methodist Epis- copal Ch., Bd. For. Miss. 5	Methodist Epis- copal Ch., Bd. Woman's For. Miss. Soc. 6	Presbyterian Ch., U. S. A. Bd. For. Miss. 7	Reformed Church in America, Bd. For. Miss. 8	United Presby- terian Ch., Bd. For. Miss. 9
								(a)	(a)
Contributions	\$12,443,689	\$ 873,546	\$ 456,261	\$ 956,856	\$3,031,751	\$2,277,058	\$3,806,928	\$417,522	\$ 623,767
Churches	7,763,201	873,546	—	956,856	3,031,751	—	2,254,408	259,290	387,350.
Women's and Young Peo- les' Societies	4,480,227	—	456,261	—	—	2,277,058	1,364,448	158,232	224,228
Sunday Schools	200,261	—	—	—	—	—	188,072	—	12,189
Individuals	2,744,944	208,614	1,032,906	466,928	224,106	—	342,260	152,193	317,937
Total, Living Donors	15,188,633	1,082,160	1,489,167	1,423,784	3,255,857	2,277,058	4,149,188	569,715	941,704
Legacies	4,218,140	135,047	15,428	299,747	193,424	370,242	2,924,706	45,284	234,262
Matured Annuities	282,560	25,000	41,565	100,342	11,642	23,362	59,900	10,000	10,749
Income from Investments ..	1,470,398	469,390	24,072	210,768	68,406	105,682	453,789	40,351	97,940
Miscellaneous	149,695	3,734	9,902	48,906	—	18,856	60,729	1,324	6,244
Grand Total	21,309,426	1,715,331	1,580,134	2,083,547	3,529,329	2,795,200	7,648,312	666,674	1,290,899

MISSIONARY FINANCES

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STATEMENT I—SUMMARY, INCOME, 1929, 1919, EIGHT FOREIGN MISSION BOARDS—Continued

1919

Sources	Total 1	American Baptist For. Miss. Soc. 2	Woman's American Baptist For. Miss. Soc. 3	American Board (Congregational) 4	Methodist Epis- copal Ch. Bd. For. Miss. 5	Methodist Epis- copal Ch. Bd. Woman's For. Miss. 6	Presbyterian Ch., U. S. A. Bd. For. Miss. 7	Reformed Church in America, Bd. For. Miss. 8	United Presby- terian Ch., Bd. For. Miss. 9
		(a)	(b)	(c)	(d)	(e)	(f)	(g)	(h)
Contributions	\$10,552,821	\$ 756,362	\$ 385,871	\$ 755,128	\$4,249,684	\$1,793,900	\$1,803,834	\$274,338	\$ 533,704
Churches	8,751,795	756,362	—	356,082	4,249,684	1,793,900	1,033,567	205,303	356,897
Women's and Young Peo- ples' Societies	1,684,847	—	385,871	399,046	—	—	668,955	69,035	161,940
Sunday Schools	116,479	—	—	—	—	—	101,312	—	14,867
Individuals	2,126,721	145,888	59,622	245,088	1,011,937	—	434,620	94,111	135,455
Total, Living Donors	12,679,542	902,250	445,493	1,000,216	5,261,621	1,793,900	2,238,454	368,449	669,159
Legacies	885,948	134,918	9,032	262,454	40,888	107,786	298,358	6,221	26,291
Matured Annuities	264,876	31,546	—	86,867	36,861	51,177	47,900	—	10,525
Income from Investments ..	504,005	77,834	6,163	139,835	13,603	16,313	230,630	16,292	3,335
Miscellaneous	490,126	26,834	40,388	158,623	173,846	37,195	51,071	1,096	1,073
Grand Total	14,824,497	1,173,382	501,076	1,647,995	5,526,819	2,006,371	2,866,413	392,058	710,383

—Not reported.

(a) Includes income of Woman's Board.

(b) Includes income of the three Woman's Boards.

(c) Includes income of the six Woman's Boards.

(d) Includes income of the Woman's Board and the Arabian Mission.

STATEMENTT Ia—PER CENT. INCREASE IN INCOME, EIGHT FOREIGN MISSION BOARDS,
1919-1926

<i>Sources</i>	<i>Per Cent. Increase</i>
Contributions	17.918
Churches	— 11.296
Women's and Young People's Societies	165.913
Sunday Schools	72.373
Individuals	29.042
Total Living Donors	19.788
Legacies	376.116
Matured Annuities	6.679
Income from Investments	191.743
Miscellaneous	— 69.458
Grand Total	43.745

STATEMENT II—INVESTED FUNDS, SEVEN MISSION BOARDS, 1909, 1919, 1929, 1930,
AND PER CENT. OF INCREASE

Societies	Per Cent of Increase 1909-1930	Amount 1930	Per Cent. of Increase, 1919-1929	Amount 1929	Per Cent. of Increase, 1909-1919	Amount 1919	Amount 1909
American Baptist (a)	1,369.02	\$9,730,636	239.84	\$9,452,253	319.90	\$2,781,400	(b) \$ 662,389
American Board	315.32	8,178,680	53.22	7,797,796	158.43	(a) 5,089,149	(a) 1,969,237
Methodist Episcopal	894.01	—	115.38	6,608,596	361.51	3,068,273	664,840
Methodist Episcopal, Women.....	—	2,271,266	—	2,150,959	—	—	—
Presbyterian North	1,698.25	11,294,118	157.80	10,468,397	546.53	(a) 4,060,600	(a) 628,062
Reformed Church in America.....	274.44	* 641,142	73.33	* 633,260	113.37	(a) (c) 365,347	(a) (c) 171,226
United Presbyterian	—	968,273	—	—	—	—	—
Total	868	\$39,692,711	—	\$37,111,261	—	\$15,364,769	\$4,095,754

—Not reported.

(a) Women's board included.

(b) One-half of the Invested Funds of the American Baptist Missionary Union, a Home and Foreign Missionary combine.

(c) Contains the Invested Funds of the Arabian Mission, which later became to all intents a part of the Foreign Mission Board.

STATEMENT III—SUMMARY, EXPENDITURES, EIGHT FOREIGN MISSION BOARDS, 1929, 1919
1929

Expenditures	Total 1	American Baptist For. Miss. Soc. 2	Woman's American Baptist For. Miss. Soc. 3	American Board (Congregational) 4	Methodist Epis- copal Ch., Bd. For. Miss. 5	Methodist Epis- copal Ch., Bd. Woman's For. Miss. Soc. 6	Presbyterian Ch., U. S. A. Bd. For. Miss. 7	Reformed Church in America, Bd. For. Miss. 8	United Presby- terian Ch., Bd. For. Miss. 9
Home Total	\$1,939,760	\$ 161,486	\$ 49,923	\$ 284,492	\$ 546,390	\$ 165,145	\$ 608,204	\$ 50,037	\$ 74,083
Salaries	570,512	43,845	—	73,613	75,204	13,075	324,143	24,312	16,320
Executive	230,268*	—	—	53,631	—	—	151,945	16,192	8,500
Clerical	208,120*	—	—	19,982	—	—	172,198	8,120	7,820
Cultivation	513,090	11,233	—	128,630	261,020	95,269	—	9,751	7,187
Literature	40,607*	—	—	34,848	—	—	—	5,759	—
Missionary Education ..	4,503*	—	—	3,836	—	—	—	667	—
Other Promotional Work	93,271*	—	—	89,946	—	—	—	3,325	—
Medical	7,527	—	—	—	7,527	—	—	—	—
Candidates	42,861	9,809	—	7,062	16,238	9,752	—	—	—
Treasury	257,923	55,707	7,614	36,146	133,695	217	6,917	3,350	14,277
Interest on Borrowed Funds	105,529*	461	—	—	85,732	—	6,917	3,075	9,344
Other Expenditures	108,417*	55,246	—	—	47,963	—	—	275	4,933
Travel	30,165	—	—	—	—	27,555	—	1,640	970
Coöperative Enterprises ..	47,273	3,250	—	—	14,337	6,221	18,799	1,907	2,759
Annuity Payments	27,046	—	—	—	—	—	—	3,974	23,072
Misc. Office Expense	242,783	33,107	21,996	—	28,257	13,056	136,659	4,332	5,376
Miscellaneous	200,580	4,535	20,313	39,041	10,112	—	121,686	771	4,122
Field Total	14,146,403	1,515,915	561,752	1,846,261	2,831,054	2,237,846	4,040,413	592,879	520,283
China	2,432,548*	—	—	427,311	576,727	417,199	981,242	80,069	—
India	2,960,655*	—	—	383,361	757,232	783,366	707,772	145,539	183,385
Japan	990,181*	—	—	216,705	188,220	214,120	238,870	132,266	—
Other Fields	5,035,943*	—	—	818,884	1,223,444	581,296	1,967,867	107,554	336,898
Other Expenditures	817,949	218,540	—	—	85,431	241,865	144,662	127,451	—
Grand Total	16,086,163	1,677,401	611,675	2,130,753	3,377,444	2,402,991	4,648,617	642,916	594,366

1919

MISSIONARY FINANCES

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Expenditures	Total 1	American	Woman's	American	Methodist Epis-	Methodist Epis-	Presbyterian	Reformed	United Presby-
		Baptist For. Miss. Soc. 2	American Baptist For. Miss. Soc. 3	Board (Congregational) 4	copal Ch., Bd. For. Miss. Soc. 5	copal Ch., Bd. Woman's For. Miss. Soc. 6	Ch., U. S. A. Bd. For. Miss. 7	Church in America, Bd. For. Miss. 8	terian Ch., Bd. For. Miss. 9
Home Total	\$1,035,851	\$ 160,221	\$ 68,938	\$ 163,051	\$ 289,247	\$ 94,291	\$ 185,590	\$ 31,809	\$ 42,704
Salaries	288,673	28,448	—	31,788	92,342	2,262	105,323	16,182	12,328
Executive	132,912*	28,448	—	22,694	—	—	61,550	12,720	7,500
Clerical	61,157*	—	—	9,094	—	—	43,773	3,462	4,828
Cultivation	248,090	71,205	—	59,088	36,341	73,616	—	6,577	1,263
Literature	36,240*	—	—	30,416	—	—	—	5,824	—
Missionary Education ..	—	—	—	—	—	—	—	753	—
Other Promotional Work ..	29,425*	—	—	28,672	—	—	—	—	—
Medical	5,647	—	—	—	5,647	—	—	—	—
Candidates	23,476	2,701	—	—	19,081	1,694	—	—	—
Treasury	118,237	23,606	3,583	16,134	69,361	128	—	2,683	2,742
Interest on Borrowed Funds	17,980*	1,662	—	—	12,774	—	—	2,526	1,018
Other Expenditures	80,412*	21,944	—	—	56,587	—	—	157	1,724
Travel	10,093	—	—	—	—	7,215	—	1,652	1,226
Coöperative Enterprises ..	58,427	11,177	—	38,453	—	1,808	2,266	458	4,283
Annuity Payments	5,182	—	—	—	—	—	—	—	5,182
Misc. Office Expense	183,427	17,282	13,010	10,824	50,109	7,568	68,174	3,421	13,039
Miscellaneous	94,599	5,802	52,345	6,782	16,366	—	9,827	836	2,641
Field Total	10,578,733	1,458,818	395,593	1,383,538	1,984,553	1,619,275	2,928,043	332,710	476,203
China	1,902,581*	—	113,307	461,330	—	518,734	718,685	90,525	—
India	1,519,549*	—	200,872	144,764	—	521,074	372,406	84,923	195,510
Japan	701,017*	—	54,253	250,790	—	145,972	161,213	88,789	—
Other Fields	2,455,700*	—	21,848	526,654	—	351,169	1,234,438	40,898	280,693
Other Expenditures	885,221	328,706	5,313	—	—	82,326	441,301	27,575	—
Grand Total	11,614,584	1,619,039	464,531	1,546,589	2,273,800	1,713,566	3,113,633	364,519	518,907

* Partial.

— Not reported.

PERSONNEL AND HOME BASE ACTIVITIES

STATEMENT IV—FIELD EXPENDITURES REPORTED BY COÖPERATING BOARDS,
BY COUNTRIES, 1921-1930

<i>Country</i>	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930
China, six boards	\$3,608,000	\$3,579,000	\$3,569,000	\$3,549,000	\$3,250,000	\$3,180,000	\$2,954,000	\$2,759,000	\$2,674,000	\$2,641,000
Japan, six boards	1,165,000	1,171,000	1,066,000	1,307,000	986,000	922,000	933,000	951,000	1,024,000	978,000
India, seven boards	3,019,000	3,105,000	3,454,000	3,266,000	3,221,000	3,231,000	3,375,000	3,334,000	3,216,000	3,355,000
Burma, three boards ...	398,000	420,000	406,000	414,000	348,000	331,000	408,000	358,000	474,000	508,000
Total	\$8,190,000	\$8,275,000	\$8,495,000	\$8,536,000	\$7,805,000	\$7,664,000	\$7,670,000	\$7,402,000	\$7,388,000	\$7,452,000

STATEMENT IVa—FIELD EXPENDITURES, SIX FOREIGN MISSION BOARDS, 1921-1930

<i>Board</i>	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930
American Baptist F.M.S. \$	399,950	\$ 421,542	\$ 442,580	\$ 390,264	\$ 337,988	\$ 256,697	\$ 278,814	\$ 249,372	\$ 269,356	\$ 276,907
American Board C for F. M.	382,250	439,118	386,586	425,228	450,836	402,415	373,866	343,658	339,234	329,386
Methodist Episcopal Bd. F. M.	839,177	860,343	922,406	958,938	673,078	705,814	639,236	538,900	564,661	466,271
Presbyterian U. S. A., Bd. F. M.	1,298,666	1,181,175	1,214,684	1,186,833	1,234,535	1,231,086	1,115,555	1,121,417	981,242	1,041,850
Reformed Ch. in America, Bd. F. M.	81,328	78,484	92,449	80,026	81,514	88,927	81,144	74,298	78,115	78,897
Methodist Episcopal, Woman's F. M. S.	607,107	598,669	510,667	507,602	472,554	486,037	465,019	431,190	441,778	447,725
Total *	\$3,608,480	\$3,579,333	\$3,569,375	\$3,548,894	\$3,250,508	\$3,179,977	\$2,953,686	\$2,759,338	\$2,674,388	\$2,641,039

* Cents omitted and not adjusted in total.

STATEMENT IVb—FIELD EXPENDITURES, SIX FOREIGN MISSION BOARDS, 1921-1930

Board	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930
American Baptist F.M.S.	\$ 269,736	\$ 188,121	\$ 129,787	\$ 332,320	\$ 173,423	\$ 148,374	\$ 134,798	\$ 124,654	\$ 125,724	\$ 133,343
American Board of C. for F. M.	183,453	212,329	175,638	176,142	179,701	174,804	179,027	176,395	176,445	211,613
Methodist Episcopal Bd. F. M.	186,305	197,340	169,248	162,407	133,910	123,744	149,501	184,236	188,219	111,039
Presbyterian U. S. A., Bd. F. M.	267,278	242,434	291,579	281,082	250,889	229,586	217,329	222,308	238,870	280,159
Reformed Ch. in America, Bd. F. M.	96,181	101,018	108,321	105,318	91,281	97,055	101,351	95,291	97,046	97,891
Methodist Episcopal, Woman's F. M. S.	161,730	229,810	191,111	249,703	157,064	148,659	150,588	148,041	197,271	143,773
Total *	\$1,164,685	\$1,171,054	\$1,065,685	\$1,306,974	\$ 986,269	\$ 922,225	\$ 932,597	\$ 950,928	\$1,023,576	\$ 977,822

* Cents omitted and not adjusted in total.

STATEMENT IVc—FIELD EXPENDITURES, SEVEN FOREIGN MISSION BOARDS, 1921-1930
(Money sent from U. S. A. through the boards)

Board	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930
American Baptist F. M. S. (a)	\$ 383,539	\$ 411,499	\$ 397,202	\$ 436,293	\$ 382,973	\$ 257,983	\$ 392,176	\$ 349,626	\$ 362,281	\$ 394,919
American Board of C. for F. M. (b) ...	220,114	238,270	259,517	278,164	338,383	311,109	319,254	322,716	284,471	280,338
Methodist Episcopal Bd. F. M. (c)	874,582	841,740	952,928	896,812	694,260	727,359	764,684	770,950	716,979	702,407
Presbyterian U. S. A., Bd. F. M. (d)	520,681	537,856	722,242	599,973	585,752	651,236	700,648	676,368	707,771	808,965
Reformed Ch. in America, Bd. F. M. (e)	104,332	86,692	101,391	114,821	124,513	137,794	129,740	141,879	132,253	140,222
United Presbyterian Ch., Bd. F. M. (f)	296,687	302,964	309,575	336,198	363,273	360,315	360,544	348,189	322,782	353,278
Methodist Episcopal, Woman's F. M. S. (g)	619,336	685,583	711,386	604,121	731,383	784,701	708,227	724,136	689,142	674,724
Total *	\$3,019,263	\$3,104,606	\$3,454,244	\$3,266,386	\$3,220,539	\$3,230,501	\$3,375,274	\$3,333,865	\$3,215,683	\$3,354,357

* Cents omitted and not adjusted in total.
(a) "Summary of Foreign Field Appropriations" for Assam, South India, and Bengal-Orissa. "India General" omitted, as not appearing in early reports (to about 1926). Includes all expenditures for field—"Home Salaries," "Field Salaries," "Passages," "Income on Funds," "Gross Appropriations," "Care of Property," "Buildings," and "Specifieds."
(b) "Field Expenses" only—does not include missionaries on furlough, retired missionaries, outfits and passages to India, from India, children in this country, and forwarding supplies to India.
(c) "Total Amount Disbursed for the Fields from Direct Appropriation, Non-Recurring Appropriations, Indirect Appropriations, and Conditional Appropriations."
(d) "Statement of Expenditures, Missions." A total including salaries, rents, home allowances, travel, outfits, land, buildings, equipment, repairs, taxes, mission and station expenses, evangelistic work, educational, medical, printing presses.
(e) Expenditure for regular work only. Does not include gifts for special purposes, or legacies for permanent improvement of property on the field.
(f) Contains almost all expenditures for field: those "Applicable on General Assembly's Appropriation" (regular budget), "Not Applicable on General Assembly Appropriation" (from Women's Board), "Special Endowed Funds Income," and "Specials."
(g) Complete disbursements for field (all salaries, travel, etc., included). From letter from treasurer.

STATEMENT IVd.—FIELD EXPENDITURES, THREE FOREIGN MISSION BOARDS, 1921-1930

<i>Board</i>	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930
American Baptist F.M.S.	\$ 314,896	\$ 350,225	\$ 322,206	\$ 327,442	\$ 289,615	\$ 278,138	\$ 331,794	\$ 296,781	\$ 407,576	\$ 437,576
Methodist Episcopal										
Bd. F. M.	48,870	45,487	48,709	38,913	32,332	27,320	47,530	35,883	40,251	44,639
Methodist Episcopal,										
Woman's F. M. S.	33,989	24,492	35,075	47,796	25,676	26,041	28,409	25,809	26,109	26,084
Total *	\$ 397,756	\$ 420,205	\$ 405,991	\$ 414,152	\$ 347,624	\$ 331,499	\$ 407,733	\$ 358,474	\$ 473,936	\$ 508,299

* Cents omitted and not adjusted in total.

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